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CALVINIST CONTACT
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Christian counselling association in western Canada

by Harry A. Van Belle

Dr. Van Belle is a Christian psychologist in Surrey, BC.

The Cascade Christian Counselling Association (CCCA) was incorporated on October 30, in British Columbia. This event marks the end of a year of preparation and hopefully the beginning of much activity in the area of Christian counselling in Western Canada.

Since the beginning of 1980, a group of local representatives of a number of Reformed denominations met monthly and worked hard toward the formation of this association. The initial stimulus for this group was the awareness that the incidence of emotional and relational distress is growing in today's society. There is much personal upheaval. Many people live decidedly unhappy lives. They are depressed, anxious or confused.

Many relationships are also in distress. Husbands and wives, parents and children are frequently at odds with each other. In an age where self-gratification is overvalued and where commitment and loyalty are scarce, marriage and family breakdown abounds. There are many lonely singles, many harried single parents and many children whose father and mother live apart. Today many people live broken lives in broken relationships. They all need help.

Such help is available, of course. Psychiatric hospitals, community mental health centres and social welfare agencies do much to alleviate the misery that these people experience. But in comparison, the churches do very little to meet the needs of those in distress. This is partly due to the fact that the churches themselves have to increasingly cope with these problems within their own boundaries. Thus there appeared to be a need for more communal Christian involvement in this area and CCCA was founded in direct response to this need.

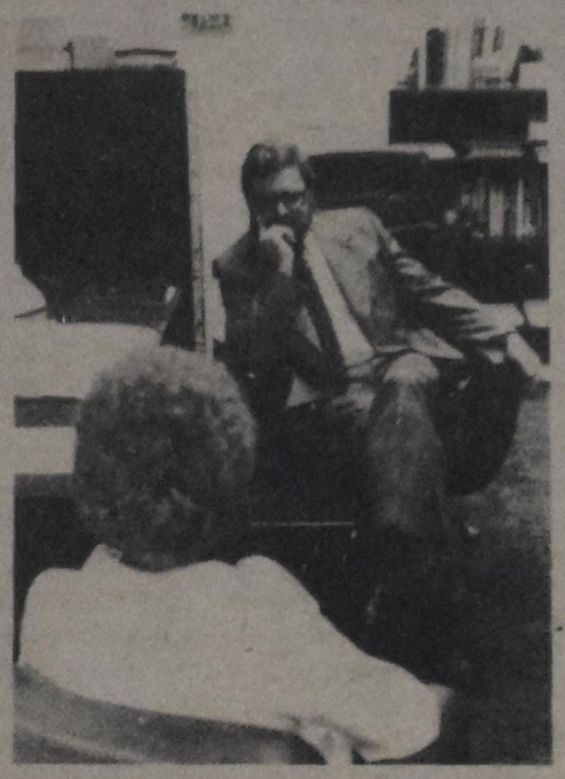
■ Motivation

CCCA wants to promote the cause of communal Christian compassion first of all within the confines of the Christian community itself, but also, to those in the community at large. This desire to be a healing instrument in God's hand, this wish to be a pipeline of His gifts of grace distinguishes CCCA from secular agencies of healing.

Christian helpers know themselves to be recipients of God's grace and this infuses their helping with a realism that might otherwise be lacking. They know that at other times, in less fortunate circumstances they themselves might be in need of the very help they now dispense. It keeps them from dividing people into those that are normal and those that are sick. It characterizes CCCA as a place where people help each other mutually in the name of the Lord.

Fortunately, CCCA will not have to begin its work in a vacuum. For a number of years already, the people of BC have been able to make use of the professional Christian counselling services offered by Bethesda Cascade Canada. This agency has its office in Surrey, BC, where Dr. Harry Van Belle, a Christian psychologist, provides therapy as well as consultative and educational services. I also travel regularly up north to provide these services to the people of the Bulkley Valley.

Bethesda Cascade Canada is an outreach program in professional Christian counselling started some four years ago in BC, by Bethesda Christian Psychiatric Hospital in Denver, CO, USA. The hospital presently operates the program and is financially supported through donations by the various



Dr. Van Belle in session.

Reformed churches throughout North America.

Since the work of Bethesda Cascade Canada is currently the most visible concrete expression in BC of what CCCA stands for, the primary object of the association will initially be the support of Bethesda Cascade. It plans to give it financial support, it wants to work in close cooperation with its staff and eventually it hopes to take full responsibility for its operation. The first goal of CCCA is therefore to make the work of Bethesda Cascade Canada a local, Canadian concern.

■ Communal Christian compassion

But next to supporting Bethesda Cascade Canada, the association also has a second goal. Under the guidance of Christian professionals it wants to involve the entire Christian community in the work of Christian compassion.

A careful reading of I Cor. 12 (especially vs. 26), suggests that the promotion of Christian communal compassion can never be the work of professional mental health workers only. Rather, it clearly indicates that this is the general task of all the members of the body of Christ.

Those members who have received the special, full-time task of dispensing the gifts of healing (in our day these would be the Christian M.D.s, psychologists, social workers and other health professionals), are viewed as leaders, who equip the other members in the general task of being Christianly compassionate.

Perhaps we tend to overstress professionalism because we erroneously view Christian compassion as the work of repairing that which has already broken down. In actuality, however, Christian compassion has much more to do with preventing breakdowns from occurring. It is this task that necessarily requires the cooperation of the entire Christian community. Thus, as its second overall goal, CCCA wants to be that agency in BC, where Christian professionals and non-professionals can work side by side for the prevention of emotional and relational breakdown.

■ The Association

The association is as yet in its beginning stage. Much work needs to be done before it becomes a fully functioning reality. Yet we are greatly encouraged by the enthusiastic response which its program already receives. We hope that many others will join in this work of Christian compassion. We ask you to pray with us that the Lord will make CCCA a fruitful instrument of healing in His hand. Those who would like more information about the association may direct their correspondence to the Cascade Christian Counselling Association, 108 — 10070 King George Highway, Surrey, BC V2T 2W4.

Untapped human resources is farmers' convention theme

by Ken de Boer

Mr. de Boer is a student at the University of Guelph and a freelance writer.

The Christian Farmers' Federation of Ontario (CFFO) rounded out another year of activities with its annual convention at the University of Guelph, December 4th. The theme of the convention was "The Untapped Human Resource in Agriculture" and much of the day was spent on this topic.

The CFFO is an organization which works to present a Christian voice in the agricultural industry. Its 600 members are mostly family farmers, and thus, most CFFO policy is geared toward issues which directly affect either the family farm or which go against the Biblical principles of its members.

Over the past year, according to CFFO president John Sikma, many things have happened in the organization. Statements have been made to all levels of government on a number of issues including interest rates to young farmers, Ontario Hydro planning, and pork stabilization programs.

One of the major problems facing the CFFO as well as many other Christian organizations has been meeting the yearly budget. This problem has compounded over a number of years and this year with a change in the book year the total shortfall amounted to $47,000. A drive was initiated to visit all members and on the day of the convention over $30,000 had been pledged with only 11 of the 16 locals reporting. This is viewed as a strong show of support from the membership.

Two speakers were on hand to address the delegates on the theme of human resources.

Young farmers

The speaker for the morning session, Mr. Jack Hagarty of the Ontario Ministry of Agriculture and Food, emphasized the importance of working with other people on problems and ideas. He stressed the fact that farmers would do well to get to know the people with the answers to their problems rather than making all decisions on their own or trying to do everything themselves.

Mr. Hagarty spent a considerable amount of time on the problem of young people returning to the family farm. He told the convention that a young person needs some incentive to work hard and that the best one may be pride in the work he is doing. This pride or increased interest in what he is doing may be given by some sort of profit sharing agreement with his father. Even though he may make the same amount of money through profit sharing or a wage, the profit sharing agreement will make him more interested in his work, and thus, a better worker.

Starting some sort of partnership is often the hardest part of the sharing process between generations because of communication problems. According to Mr. Hagarty, parents are often waiting for their son to ask as a sign of his commitment to the farm. His message to the older farmers was that

Professor L. Selles.

they must be prepared to share their knowledge and resources with the younger generation or all they have worked for could be lost.

Commitment

Professor L. Selles of the faculty of the Theological College of the

Continued on page 6

VIEWPOINT

The year of our Lord 1981

We have all lived through a year filled with both blessings and tragedies. Many families were blessed with the birth of a child or grandchild. Unemployed fathers found a new job. Families moved into a new home, perhaps in another town or city or province.

Death did not leave our Reformed community alone. Even though we live in the comfort that our loved ones have left the joyless suffering of this world for an eternity of peace, we still mourn their loss.

The manner of death can be either beautiful or harsh. There seems to be no "acceptable" way of dying. We can much easier accept the death by heart attack than by car accident.

The Family Announcements pages of the past year of *C.C.*'s reflects both the blessings and tragedies of 1980. But this past year was more than a time of births and deaths. There were also activities and circumstances and news of the world which also conveyed blessings and tragedies.

We cannot begin to list them all but there are a few which could be mentioned. Did God bless us during the past year? I think that we can all say: "Yes." Has our local church been blessed during 1980? Was there spiritual growth within? Did the light of God's Word shine into the neighbourhood surrounding the church? Did anybody come to know Christ through your church's efforts?

New churches were built in our own communities, new Christian schools were added to provide instruction for our covenant children, a new minister became a leader of His flock, Christian organizations continued to be challenged by Christ's command to be a witness in this world.

The body of Christ around the world grew tremendously during the past year. Missionaries from every Christian denomination continued to bring the Word to millions of seeking, searching Christians around the world. Volunteers provided necessary services, trained natives in proper use of agricultural techniques, translated portions of the Bible into dozens of languages.

Robert Schuller opened his Crystal Cathedral, President Carter lost his re-election, Prime Minister Trudeau returned to power, the Constitution was discussed . . . and the hostages remained confined to that house in Iran.

The earthquakes in Southern Italy and the dozens of other earthquakes, volcanoes, hurricanes, tornados, and tidal waves around the world took thousands of lives and left tens of thousands of others without a home or clothing.

The world opened its arms to the refugees from countries such as Vietnam, Cambodia, Laos, and several eastern European countries. Oppression still continues in Afghanistan and Poland; the Middle East remains in turmoil.

The King's College is enjoying its second year of life and is providing a sound education for Canada's post-secondary students. Redeemer College is off the ground and has set its sights on opening in about two years. Calvin, Dordt and Trinity have been blessed by strong student enrolments. ICS is growing at the graduate level.

The lack of finances plagued every conceivable Christian organization during the past year. Indications are that little will change in this new year.

A group of enthusiastic young candidates entered the ministry during this past year, eager to do the Lord's work within the congregation. At the other end of the scale, a few seasoned leaders in the church community formally retired from active ministry. Still others, for various reasons, left the ministry to take up other work. Those kinds of decisions are difficult for both minister and congregation.

★ ★ ★

That is the way it was in 1980. Pages of that chapter of history have been turned and we now face a fresh chapter. We don't know what lies ahead for us. God has written the plot.

We dare not guess what will happen. But, like a good novel, we have expectations and thoughts and dreams about what 1981 will bring. As we turn a new page each day, we can make a vow to live it to God's glory.

Newspapers are full of predictions and forecasts of what 1981 will bring. It is good that our Lord does not reveal those things to us. Man may play his guessing games but only the Lord, as Author of our lives, knows what is written in His book under the date 1981.

I tend to conjure up images of God as a very human being who sits down by the fireplace at night to open up His Book of Life, turning to Chapter 1981.

How many millions of His children have not lived in the "chapter" before us? Abraham, Sarah, Jonah, Jacob, Joseph, Paul, Mary.

As this new chapter unfolds before us, let us allow our God to take us by the hand and to lead us through each page of 1981. We have a task to fulfill and, with His help, we can do it.

Keith Knight

OUR FAITH, OTHER FAITHS

The tyranny of secularism

Rev. Johan D. Tangelder

"But it seems that something has happened that has never happened before: though we know not just when, or why, or how, or where. Men have left God not for other gods, they say, but for no god; and this has never happened before." (T.S. Eliot).

Sixty-one prominent scholars and writers issued a declaration that denounces absolute morality, the recent rise of "Christian fundamentalism." The statement, called "A secular humanist declaration," warns that the reappearance of dogmatic authoritarian religions "threatens intellectual freedom, human rights, and scientific progress." The group assails "fundamentalist, literalist and doctrinaire Christianity; a rapidly growing and uncompromising Moslem clericalism in the Middle East and Asia; the reassertion of orthodox authority by the Roman Catholic papal hierarchy; nationalistic religious Judaism; and the reversion to obscurantist religions in Asia." It also says that it is immoral to "baptize infants, to confirm adolescents, or to impose a religious creed on young people before they are able to consent."

The declaration appeared in the first issue of a secular humanist magazine, "Free Inquiry," edited by Dr. Paul Kurtz. In its statement, the group contends that "men and women are free and are responsible for their own destinies and that they cannot look toward some transcendent Being for salvation." Furthermore, it is asserted that supernatural religion and revelation are enemies of rational progress. "We are apprehensive that modern civilization is threatened by forces of antithetical to reason, democracy and freedom." The group confesses their faith in the "scientific method" as the most reliable way of understanding the world.

What is secular humanism? It is a way of life and interpretation of life that embraces only the natural order of things. It believes that neither God nor the realm of spiritual reality are necessary for life and thought. Secular humanists call for greater personal freedom and a responsibility that goes along with such freedom. Such secularism is also the authority by which individuals are guided in the choices they must make. Autonomous man decides the values of man, what is morality, interprets the meaning of history. With this philosophy there is nothing that prevents the take over by some kind of ideology that can bring subjection to tyranny.

Secular humanism claims that as a philosophy it favours exclusion of religion in making moral and political decisions. But man cannot eradicate religion. Human beings are ineradicably religious and, therefore, the secularization process only produces a new form of idolatry. In our modern age, this idolatry has taken different forms, ranging from the worship of the state to astrology. During the early years of the French revolution, the Commune, the Jacobins, the Girondins, and the Montagnards all hoped that devotion to the young republic would become the religion of the people; that the new Trinity Liberty, Equality, and Fraternity would replace the Father, the Son and the Holy Spirit, and the furtherance of this new Trinity could be made the overriding aim of the social order and the final test of morality.

How tolerant was the secular religion of the French revolution? It tried to de-Christianize France. Joseph Fouche (1759-1820), prominent leader in the reign of Terror, minister of police under the Directory and the servant of Napolean and Louis XVIII, issued rigorous rules for the clergy. They were not allowed to wear clerical dress, or perform religious ceremonies outside their churches, and must marry. He abolished Christian funeral services and cemeteries had to display an inscription telling the public that "death is an eternal sleep." So much for enlightened rationalistic secular tolerance!

Who were some of the co-signers of the "Secular humanist declaration?" Dr. Henry Morgenthaler from Montreal, the physician who became famous for his abortion practices; Dr. Joseph Fletcher, a theologian at the University of the Virginia Medical School, who became one of the most influential spokesmen for "situation ethics." He believes that "the ruling norm of Christian decision is love: nothing else." He says that love dictates abortion on the ground that no unwanted or unintended baby should be allowed to live. He declares that: "Whether any form of sex — hetero, homo, or auto — is good, depends on whether love is served."

Dr. B.F. Skinner, the noted retired Harvard psychologist, is well-known for his anti-Christian views. For Skinner, man is only the product of conditioning, a collection of what has been in the past: your genetic makeup and your environment. Dr. Francis Schaeffer comments about Skinner's behaviourist school of psychology: "Man is accepted as a machine, and he is treated as a machine. Such professionals are there by the hundreds, some of them with understanding, some of them with power, some of them only in little places. In some places they control the educational process down into the earliest days of school."

Secularism is the enemy of Biblical Christianity. The Christian life is based on the Word of God and directed to God's glory. Satan will try to destroy this God-centred living. God is not satisfied with partial service. Because He is God, He demands our complete surrender. He alone wants to have the first and the last word. He doesn't like to share Himself with anyone or anything else. Secular humanism doesn't liberate, but enslaves instead. Jesus said: "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free." (John 8:31).

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LETTERS

CJL and TV? The left-right conflict

Dear Sir:
The recent meeting of the CJL (Committee for Justice and Liberty) in Edmonton, billed as a public meeting featuring a speech on Canada's constitutional issue, exhibited rather disturbing signs of intolerance or at the very least, tunnel vision.

The speaker, Mr. G. Vandezande, skirted the constitutional issues as such and quickly proceeded to ride several "hobby horses." In his introduction, he criticized the President-elect of the United States and specifically the Moral Majority which was instrumental in electing him to office.

It would seem to me that a concerned Christian community would be equally disturbed about Christians backing a socialist President Carter. Why then is the CJL so concerned with right-wing policies and personalities and not those leaning to the socialist left?

Both are essentially non-Christian (even anti-Christian) in that they both subscribe to a Sovereignty-of-Man doctrine: the 'right' with a sovereign individual and the 'left with a sovereign society or state as philosophical (and political/economic) given.

In the political arena, Christians have a disturbing tendency to compromise between the sovereignty of God and either of the other two absolutes. The CJL has a tendency to lean to the left, so to speak, and by so doing "turns off" a large sector of the CRC community which tends to lean to the right. One example in Vandezande's speech was his concerns with oppression under right-wing regimes when many more millions of people suffer under left-wing dictatorships as compared to right-wing.

The speaker's treatment of one questioner who could not understand CJL's pre-occupation with the native culture in the North was such that many others may well have had second thoughts about asking questions. It may make this questioner feel better to know that others, including this writer, have difficulty with the same issue. The CJL is just not realistic if it thinks the culture of any group can be protected from change, even radical change, over time. We should know that well enough from our own background. This is not to suggest that we should not worry about it. Rather we should be concerned with directing change in a positive fashion.

In this writer's opinion we should be far more concerned about our own "white," Canadian "Christian" culture. It has been subjected to far more destructive change than we often realize. As Christians, we have been almost totally ineffective in dealing with this problem. And with such a record of failure we expect to provide real answers for the native people in the North?

The speaker's pretense, at one point, of not remembering the name of Alberta's Premier did not add to his stature as a speaker. It wasn't even humorous from the point of view of a non-PC, like this writer.

To be fair, Mr. Vandezande did touch on principles that should guide us in forming opinions about the Constitution of Canada, but unfortunately he did not pinpoint the issues. He did use some terminology that my former college students would have recognized immediately. However, they would have been puzzled by the left-wing twist given to the very words designed to avoid a 'left-right' compromise.

Mr Vandezande repeatedly appealed to our Christian faith and used an approach which, on the surface, appeared to be meritorious. Yet, it was difficult to avoid the feeling that in reality, a very heavy Christian sauce was covering a somewhat tainted piece of meat. To be more specific, consider a triangle with the "sovereignty of God at the apex (top) and the "sovereignty-of-man" at its base, the state at the extreme left and the individual at the extreme right. The CJL, or at least Mr. Vandezande, while claiming to view political and economic issues from the top, in reality speaks from a point somewhere down the left leg of the triangle.

If the CJL would speak from the top and also *appear* to speak from that vantage point, it might not "turn-off" the somewhat "right-wing" but very well-meaning Christians in our community. Furthermore, they would certainly have this writer's support if they would demonstrate that the top of the triangle is their *actual* point of departure.

As it is the CJL makes 'left-leaners' in our community feel that they have the answers while 'right-leaners' are not really challenged by the CJL because it fails to convince that it speaks from the fundamental and only Christian point of departure, which would compel them to respond, i.e., the sovereignty of God. Those of us who are neither of the 'left' nor of the 'right' can only express disappointment with the present state of affairs. Does the CJL have the courage to address this question squarely?

J.B. (John) Ludwig,
Edmonton, AB

Trade school concept encouraged

Dear Sir:
In your viewpoint on Redeemer College you express some concern about having the college affiliate with a secular university. May I express another viewpoint?

When I ask my children, (3 of whom are in high school), what profession they intend to follow, I come to the conclusion that not one of them would be going to a liberal arts college such as presumably Redeemer College will become. Also, when I look around the congregation that I belong to, hardly anyone except the minister has a liberal arts college training, yet most of those people make above average wages.

I would therefore recommend that Redeemer College affiliate with a large, secular university so that many more of our young people can benefit from a Christian college or otherwise we must ask ourselves: "Are we doing justice to the many young people who want to become skilled tradesmen, engineers or accountants rather than teachers, ministers or professors?"

It would also appear that increasing numbers of our young people will choose careers that do not require a liberal arts college training. I hope that Redeemer College will not become a college only for the intellectual elite. It is quite possible that the membership of OCCA is low because many people realize that this college may not benefit their children directly.

William Luinstra,
Kincardine, ON

Singles drawn together in fellowship day

Dear Sir:
The "singles" of Ebenezer Christian Reformed Church in Trenton, ON, served as hosts on Saturday, November 8, to other singles from various communities in Ontario for the fifth "Singles Fellowship Day." Two years ago these fellowship days began under the joint sponsorship of Chatham Christian Reformed Churches and a Christian mental health organization called Salem. They have been held in Aurora, Brampton, Mississauga, St. Catharines, and now in Trenton. Recently, the Reformed Churches of Ontario sponsored a similar meeting in Cambridge, Ontario.

The purpose of the gatherings is the sharing of the single experience with others and attempts to find one's place in a Christian community that is largely family oriented and apt to neglect what singles have to offer. Trenton's "Day" followed the general pattern of past gatherings in using the morning for introductions, singing, and getting-acquainted games; the afternoon for workshops; and the evening for a banquet social.

The 70 participants were able to attend two workshops of their choice. Miss Jan Yeaman of Salem was on hand to help widowed and separated parents to talk out their difficulties with the children. Mr. John Struik of Salem gave a short talk on shyness, how it hinders our full participation in the life God has given and how we might begin overcoming it in ourselves and others by recognizing that one must take risks in life to enjoy fully our potential for service of God and our neighbour; he concluded by leading the group in a self-discovery exercise through drawing self-portraits.

The Rev. Harry Salomons, a Kingston pastor, led his group in expressing feelings about dating, particularly outside one's own immediate circle. Mr. Dick Wikkerink, Ebenezer organist, gave an interesting presentation on the history of music and its development as an aid to worship, illustrating his points with recordings and musical literature.

Following dinner at the Wandlyn Inn, Mr. Don Monroe of Hillier, introduced the group to the world of square dancing. Georgetown's singles were asked to host the next Fellowship Day in the spring. As always, guests expressed their appreciation for the Day's events and their wish that such meetings may continue.

Ebenezer's singles are the only ones participating in these Fellowship Days who also meet locally on a regular basis. About 15 of the perhaps 75 singles in the congregation began meeting each week after services, nearly a year and a half ago, sometimes simply for coffee and a chat, occasionally for Bible study or a picnic. Three representatives of an independent Christian singles' group in Campbellford were present at Trenton's Fellowship Day and expressed a desire for more contact in the future, with Ebenezer's group.

John Koole,
Trenton, ON

Simple arithmetic

Dear Sir:
Re: Full house hears Nederhood at CCEF banquet.

Simple arithmetic shows that 420 people at $30 per plate equals $12,600, out of which $6,500 was netted to the CCEF. Does the CCEF realize that it has just received $.50 out of every $1.00 collected. This does not even include the travel and lodging expense to get all the people to this gala event.

The moral is that we are getting lazy and that we are willing to spend $1.00 to net 50¢. Some people call this success or a good deal. I don't know what to call it; but I sure wouldn't brag about it. Let's get serious and get our priorities back where they belong.

Harry Bakker,
Bradenton, FL

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Church Page

Pastoral Pondering

Westmount is aware

Last Thursday, 57 people — adults, some Young People and a few of our boys and girls attended the Hunger awareness Dinner organized by our deacons. In the basement tables were arranged under large cards hanging from the ceiling. There was a very small table for North America, a rather large table for Asia, moderately short tables for Latin America and Europe, and a big table for Africa. Dick Veenstra opened the meeting with reading from Isaiah 58 and prayer. We were all warmly welcomed.

Those who by lot were assigned to Asia had to get their bit of food at a central place. All the rest of the people were served. The North Americans represented by Mr. Fred Abma, Rienk Feddema, Jacob Feddema and John Vanden Ende stuffed themselves with the good food that was served to them. Europe too had plenty. Africa and Latin America were more modest. But Asia had only a bowl of rice and a bit of tea with a pinch of sugar. After Asia had gulped their rice, some went begging and some compassionate Africans offered a share of their modest food to the hungry Asians. Some rich Europeans coldly offered just the peels of their fruits to the poor beggars! From North America the beggars got a whole orange!

After that Mr. Sjaarda brought the problem of world hunger and the development of the agonizing population growth closer to us. He called to our attention that a small part of the world exploits the greater part, through colonialism, marketing boards and big corporations, the green revolution in Mexico, India and other places. He suggested that we read books on the subject, *Rich Christians in an Age of Hunger*, and *He Had Compassion on Them*, in order to become more aware.

Know the work your deacons do! Get involved! Faithfully support them. 87% of CRWRC money is arriving at the scene. CRWRC is going to help the people to get back on their feet!

Westmount Chr. Ref. Church,
Strathroy, ON

Gratitude for communion

Dear Congregation:

It has been seven weeks since our Paula was diagnosed with a malignant brain tumor. It has been a time with which God has personally touched our lives. Each day we thank him for his many blessings.

Blessings we have each day with Paula at the hospital, the smiles, recognition of us as mom and dad, her brothers and sisters, close relatives, and oma and opa, and the food, however, small in proportion, that she may eat.

Each day we ask God for his strength for whatever the day might have in store for us and to be able to count our blessings. We pray that we may grow as Christians and witness in our own small way, that he lives in us.

A member of the Langley church has agreed to come to our house as a homemaker during the next few months, because we expect Paula's stay in the hospital to be of long duration.

We thank you again for your Christian concern and prayers for miracle of God's healing.

Her parents,
Surrey (BC) Chr. Ref. Church

Church education is for everyone

What happened to my senior catechism students? Don't make me believe that there are only three in the whole congregation. If the Tuesday evening is absolutely impossible for you, please give me a ring.

And what about the senior-plus students? There are, anyhow, half a dozen who fall in this category (see last week's Bulletin), yet nobody showed up. Come on, boys and girls, let us meet together this Wednesday.

We also want to continue our Pastor's Bible Class, intended for confessing members who want to increase their insight in the Bible and all that God has revealed to us. We use the course *A Place to Stand*, a guideline following the teaching in our creeds. We will begin with the Belgic Confession.

Richmond (BC),
Chr. Ref. Church

Press Parade

What's new in worship liturgy

Apparently some members wondered where I got the Communion form for the celebration of the Lord's Supper during our evening worship service. It is from a Model Form presented by our Synodical Liturgy Committee, approved for use in the church by our Synod of 1968 — twelve years ago. In a modified form with some changes it was resubmitted and accepted on a trial basis for three years by Synod of 1978. This year's Synod adopted specific variations of it, as forms especially fitting for the Advent and Christmas season. We are waiting for a 'Service Book,' which has been in the making for the last two years and which is supposed to appear before the next Synod, in which these and all other new forms, as well as supplement hymns will be incorporated.

Rev. VandenPol,
Surrey (BC)
Chr. Ref. Church

Women can serve too

Classis Huron overtures the Chr. Ref. Church Synod 1981 to declare that the ordination of "qualified women to the office of deacon" be left to the discretion of the individual congregations and church councils for decision and action.

Grounds for the overture are the following:

Three Synodical Study Reports agreed that there is not sufficient evidence in scripture to deny women the privilege to serve in the diaconal office.

The Waterloo congregation has been served very ably by a woman deacon during these last two years. The congregation is eager to give other women the same opportunity in the future. The church council is convinced that this may prove to be a lasting blessing in our church life.

Many women in our denomination have been educated for the helping professions and have developed much insight and expertise in matters of compassion and diaconal care. Christian Reformed congregations should not be denied the opportunity to benefit from this situation.

Waterloo (ON),
Chr. Ref. Church

YP retreat was "uplifting"

The weekend youth retreat organized by the Youth Council was led by Rev. Dean Dyk of Calgary and turned out to be a very great event for the church and the young people. It was a great blessing to many.

For all who were there, there is no doubt that it was a spiritually uplifting event. All kinds of young people spoke openly and they expressed freely, the joy of being close to God and to each other.

The rain that was thought to make the camp difficult turned out to be a great blessing. A lot of time was spent with each other and many good conversations took place. Judge for yourself. Here are some of the evaluation remarks: "Very spiritually uplifting. Even I could totally open up." "I learned this weekend to put the right priorities first." "Being at this retreat has really helped my relationship with God and others." "This is the first time that I've experienced Christ Jesus in my life. It's so wonderful." "It gave me a good positive feeling about Christ." "I could really feel the power of the Holy Spirit, and was glad to see the effect it had on us all."

When you read remarks like these, voluntarily given by so many young people, then you cannot doubt that this was a great event of God's work and presence. Who says the church has no future? Who says young people don't care? Several asked for another retreat next year.

Bethel Chr. Ref. Church,
Lacombe, AB

A collection coupon system

In last year's January congregational meeting, we introduced a plan, whereby plate collection money could be used for tax purposes. It is perfectly legal to use money thus collected for tax purposes as long as we can identify this money with the person who contributed it. The coupon system does exactly that.

For example, you buy from our treasurer, Joe Smids, $100 in coupons, which are available in denominations of $1.00, $2.00 and $5.00. You pay our treasurer $100.00 at time of purchase. You can then use these coupons for the collection plate. At the end of the year, the amount of money for which you have bought coupons will be added to your tax deductible receipt by our treasurer. The coupons thus collected for a specific cause will then be redeemed for the amount of the collection by our treasurer.

If we keep in mind that over a year the total of money collected through the plate collections for our church amounts to $16,000 to $18,000, then a potential tax saving — if everybody would use the coupons — could be as much as $3,000 to $4,000.

On Monday evenings from 7—8:30 p.m., our treasurer will be available in the church so that you can purchase your coupons. Of course you may contact him at any time to purchase your coupons.

First Chr. Ref. Church,
Sarnia, ON

Church News

Christian Reformed

Called

—to Exeter, ON, Rev. Bernard De Jonge of Ottawa (Calvin), ON.

Declined

—to Williamsburg, ON, Rev. John Zantingh of Dundas, ON.

—to New Glasgow, NS, Rev. Bernard De Jonge of Ottawa (Calvin), ON

Accepted

—to Vernon, BC, Rev. Peter Plug of Regina, SK.

—to Rusk, MI, Rev. Gordon Mouw of St. Thomas, ON.

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NEWS

The Madrid Conference and Canadian influence

by Dr. J.M. Kirschbaum

Dr. Kirschbaum, president of the Canada Ethnic Press Federation, attended the Madrid Conference.

The Review Conference on Security and Co-operation in Europe, scheduled for November 11, in Madrid, had an uncertain start and the doubts about her going on hung over the Palacio de Congress during the whole first week. For nine weeks the delegates of 35 Signatory States of the Helsinki Accords had not been able to agree on the agenda because the Soviet Union and the East European States wished to avoid a thorough discussion of their violations of human rights, and the invasion of Afghanistan.

For the West, including the Canadian delegation, the issue was a cornerstone of the Helsinki Final Act, and therefore had to be discussed fully before the Conference discussed security and co-operation. When, after the futile attempts to agree on the agenda, the plenary session convened on November 12, Western delegates rose to condemn, one by one, the Soviet bloc's violations of human rights and the invasion of Afghanistan.

The U.S. delegation leader, Griffin Bell, enumerated all the abuses of human rights and stressed that the Soviet invasion of Afghanistan cast a dark shadow over East-West relations which no meeting, no pronouncement, nothing but the total withdrawal of Soviet troops could dispel. Many neutral and non-aligned countries condemned in similar terms the Soviet failure to implement the Helsinki Final Act, the invasion of Afghanistan and the continued repression of dissidents in East European countries.

On behalf of Canada, where many ethnic groups are deeply concerned about the human rights violations in their countries of origin, the Secretary of State for External Affairs, Mark MacGuigan declared: "I must note with great sadness that since the Final Act was signed, people have been harassed, arrested, tried, exiled and imprisoned, simply by trying to monitor and exercise their rights, endorsed in the Act. This persecution is inevitably a major cause of friction in East-West relations today...." He proposed a high-level meeting to discuss protection of human rights and was also adamant in the Afghanistan question.

Even though the Soviet satellites, especially the speaker for Czechoslovakia and the East German delegate retorted that Afghanistan had nothing to do with Madrid, and that any censure of human rights was gross intervention in domestic affairs, the Western and non-aligned delegates were not discouraged in condemning the Soviet Union and the governments of Eastern Europe. Nor the warning of the chief Soviet delegate, Leonid Ilyichev, against efforts to turn the conference into a "propaganda forum" or "a verbal bullfight" changed the atmosphere of the first week of the conference.

From the very beginning of the conference there were "unofficial delegates" of the enslaved nations by the Soviet Union: Ukrainian and Russian dissidents, representatives of exiled organizations of the Baltic states, the Ukraine, Poland, Slovakia, Hungary, the Czech Socialist Republic and Bulgaria, the U.S. based Helsinki Watch Committee, the Ad Hoc Helsinki Committee, a West German Human Rights organization, A.B.N., etc. It was a "parallel conference" taking place in the hotels, in a huge street demonstration, press conferences, in the handing out memoranda and in trying to get the representatives of the world press and media to press for the defence of human rights guaranteed in the Helsinki Final Act.

Security at the conference was very tight — outside and inside the modern Palacio de Congresos. Armed soldiers and security guards granted access only to delegates, accredited journalists, and few visitors, all subject to checks at the entrances.

Among the accredited journalists, for the first time, was also a representative of the Canadian Ethnic Press, as no other country, except the United States, has as many ethnic groups, deeply interested in the implementation of the Helsinki Accords, as Canada has. The Canadian delegation was aware of this fact from the "hearings" of a sub-committee to which many ethnic groups and the Canadian Ethnic Press Federation addressed briefs on the violation of human rights in many countries which signed the Final Act of the Helsinki Conference. The Madrid Conference and its results must therefore be of sincere interest to the ethnic press, not only in its preliminary phase but to its very end.

After a "last chance" proposal of the agenda by the foreign ministers of Austria, Sweden, Yugoslavia and other non-aligned countries was finally accepted on November 14 by East and West the continuation of the Conference was assured. Likewise the review debate is assured for almost six weeks, including the week of public debate already concluded.

The review continued in working committees for six weeks until Christmas and after Christmas until February 11. It seems that full and systematic assessments of the implementation and the further condemnation of the Soviet occupation of Afghanistan and the violation of human rights by marxist governments in Eastern Europe has been guaranteed.

We should not stop exposing the violations of human rights during the weeks to come. The struggle for freedom and human rights needs support of all the free nations, and it is a continuous struggle. No matter how successfully the Madrid Conference could end on March 5, 1981, the governments subservient to Moscow and the government of the Soviet Union will not change their oppressive methods without incessant pressure of world opinion. It would be naive to expect too much from the Madrid Conference. For the time being Madrid offers only a forum for condemnation and a debate of solemn pledges comprised in the Helsinki Final Act which the Soviets and the satellites were eager to conclude in 1975 but did not honour so far.

Theologians call for abolition of racism

(Johannesburg) Eight prominent theologians of the Dutch Reformed Church (NGK) have issued a testimony in which they call upon their church to relinguish its racist attitude. They express deep concern for the apparent impotence of the church to fulfill its calling, especially the reconciliation among the ethnic groups, the racial issues and the unity of the church.

The testimony was placed in the November 7 issue of *Die Kerkbode* and was signed by W.D. Jonker, B.A. Mulder, H.C.B. Combrink, Johan Heyns, A.B. du Toit, C.F.A. Borchardt, W.P. Esterhuyse, and H.W. Rossouw. There is an expectation that many Dutch Reformed Church leaders will sign the testimony and that it will become a kind of "Barmen Confession."

At a conference of executive committees of the four ethnically delineated Dutch Reformed Churches in September, it was decided to found an ad hoc committee to engage in a discussion of moot issues such as the apartheid policy, united testimony, unrest in South Africa, strengthening of the bonds among the four churches, closer relations among Protestant churches in South Africa, and the terrorism in South Africa.

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Farmers' federation wants education courses

The Christian Farmers' Federation of Ontario (CFFO) has endorsed changes in agricultural education to focus on man's role as stewards of God's creation. This was one of a number of resolutions which came out of the annual convention of the organization held recently.

The members especially endorsed the inclusion of some agricultural courses at Redeemer College, the new Christian college proposed for Ontario. They acknowledged the fact that our secular government cannot be expected to take initiatives in this area. It was also noted that not all agricultural courses need to be taught with a Christian perspective, but, that there should be freedom to do so on the full range of agricultural training.

One of the young people at the convention felt that more emphasis should be placed on teaching children, right through the school system, the meaning of farming. He pointed out that many children grow up without a clear knowledge of what it means to be stewards of the land and that this concept should be included in our Christian schools as part of the Social Studies curriculum.

The CFFO will also ask the Ontario government to make it easier to get agricultural training. Delegates passed a resolution asking for courses in farming communities so that young people would be able to get the training they need. These courses could also prove valuable to those already farming to bring them into contact with new ideas and technology.

According to Elbert van Donkersgoed, Research and Policy director for the CFFO, programs now offered by Fanshawe College in Woodstock provide a good model to use. These courses are scheduled for afternoons during the winter when farm activities are less hectic. The correspondence courses now offered by the University of Guelph were praised as a step in the right direction; but, according to one farmer, the interaction between students is lacking in this form of education.

With these resolutions on education now added to CFFO policy, the organization will approach the bodies involved to try to bring some of these ideas into reality.

Continued from page 1

Canadian Reformed Churches, presented the other side of our human resource: our Christian commitment. He advocated working toward spiritual things and not becoming as the rich young ruler who turned his back on Christ because he was too committed to this world. He was quick to point to the people of Noah's day and the residents of Sodom and Gomorrah to show that possessions cannot save anyone. Worldly things by themselves are wrong but they must be integrated as part of the Christian's life with his Lord.

In his summary, Prof. Selles touched on an area which many of the delegates could identify with. He stated that if they were truly committed as Christians their work could never be a drudgery because they are working in the Lord's service, and thus, must use their talents and their profits in His honour.

After having heard these speakers, the delegates discussed three resolutions dealing with the use of human resources, especially in the area of agricultural education. These resolutions would make agricultural training more available in rural areas and would give more freedom to educators to put a Christian perspective into their agricultural teaching.

Finally, even though it was not on the agenda, the executive presented a resolution opposing the provincial government's methods by which it is setting up a waste disposal facility in South Cayuga. The delegates expressed concern over the lack of public hearings especially since good farmland will be lost to production.

The delegates to the convention went home with a renewed commitment to present a Christian voice in agriculture both in their local associations and on a province wide basis.

PASTORAL COUNSELING

By Rev. Ralph Heynen

Facing a new year

There have been predictions for a long time about what's going to happen in the 80's. The energy crisis is supposed to get worse, the depression is supposed to come on in the early 80's and get better toward the end of the 80's.

There are unknown years that lie ahead of us. Many predictions are made by people who tell us what to expect. Some talk very convincingly about what's going to happen — as though they really know. One thing that you find in the cycles of history is that they seem to be moving much more rapidly than they did in the past. Only God knows what lies ahead during this new year.

Really, if we did know what was going to happen, would it help us very much? I think it's better for us that we don't know and possibly this is why God withholds from us the knowledge of the future. If these years would have some bad experiences for us we would be living in that prospect and it would make every day gloomy — even before the time would come. If these days were going to be days of great prosperity, it wouldn't be so good if we knew that either. If somebody knew that in 1982 or 1983, they were going to receive a large sum of money, it would spoil things for them. They would be living in anticipation of something that might never come. At the same time, it would spoil their "today" because of what was going to happen "tomorrow."

There is a sense of fear of what the future will hold. Parents are concerned about what is going to happen to their children. Young people begin to wonder what kind of vocations they can choose. What kind of life they will be living during this next year? Young people enter into marriage with some concern — and with not a little fear. A person undertakes a career and it's a new field of work, and he feels uncertain about the future. All of us have a certain fear of the unknown. This is normal; it's natural. But the fear of the future can involve much more than this.

Some are concerned about tomorrow and the next day. They worry about what's going to happen in their lives. Most of these people concern themselves with little things. How are they going to pay their bills? How about the health of their children? What's going to happen to them if that little growth that they have somewhere in their body would come back and it would turn out to be cancerous? What about their finances for the future — as they see their savings accounts gradually dwindling under the present economic crisis?

I feel that we must learn to look on each step of life as a preparation for the next. Life is just one stage of living after another. Each stage must be fully lived, but then we must build upon the successes or learn from the failures that we've had in the days gone by in order that the future may be one that is filled with greater victories. This gives us a greater fulfillment in our lives. A healthy approach is always one that looks ahead. A person who looks back, asks the question "Why" and wonders and finds no answer. The person who looks ahead faces the fact that tomorrow is uncertain but he has hopes and dreams and he has aspirations, as well as fears.

It's good for us to face the future realistically. We must not face it as though it's all going to be roses and everything is going to be just perfect. It's silly to look at life that way. Those of us who have lived a number of decades know that this is true. You don't look at life and say: "Everything is going to be just marvelous and wonderful." That's the kind of euphoria that you build up on New Year's Eve after you have had a few drinks. But one who looks calmly and soberly at life is going to see that there are going to be dangers, there are going to be difficulties, but through grace, we can face them.

And so we face the future with constructive ideas — not simply looking at the horrid things that can happen, but thinking — How best can I face 1981? How can I face its difficulties? How can I face my daily work? How can I face the challenges that are mine? How can I best live as a Christian? I think you'll find that as you build upon what has happened in the past, you'll be building in a far better way for what lies ahead in the future.

If there were any time in the history of the world in which I would like to live, I believe it would be today. People often ask that question. You hear people being interviewed and they are asked — In what period in the history of the world would you like to have lived? Some will go back to the days of Egypt, or the days of Rome, or the days of the pioneers (if they like to hunt and fish), but isn't our life — our age — possibly the most exciting one that we could ever have found? It's a world that's filled with opportunities, it's a world that has in it so many goals and purposes towards which we ought to be moving. And so we look ahead and we say: I don't know what the future holds, but I do know who holds the future!

I like to look at life that way. I know for some people a long range vision means that they look through a tunnel and they see very little light at the other end. But I think a Christian looks at it and says: There are battles to fight, there are evils that seem to be creeping into our nation, our cities, our homes, our churches, but that doesn't cause me to stand back and say — I can't face it! We're going to face the battles and accept them with courage and with confidence. If we go into this decade with that spirit of courage we don't have to go with fear. I hope that you face it that way.

If the future holds trouble and disappointments, or even if this year should hold death for some of us (and it may very well) what would that mean to you? Would that still mean gain for you? As Paul says: "To live is Christ, to die is gain." So look at life squarely, and look at it in a realistic way, but also look at it through the eyes of faith and if you do you will see that life moves on. One year after another, one generation after another, one period of history after another, one decade after another. It all moves on under the wise control of a loving Father, and of a Christ who is seated at the Father's right hand, holding the sceptre of the world in His nail-scarred hand.

We must also learn to live in harmony with God's purpose for our life. God has placed each one of us in our place and there is something special for us to do. He has placed each one of us here for such a time as this — at this particular moment in history in order that we can accomplish the high goals and purposes that He holds before us. We have some responsibilities that are uniquely ours and the question is: Are we trying to reach that goal? The one God has intended for you and for me? If you have a problem in deciding just what God's purpose is for your life, I would like to have you think of the words of Jesus when He tells us to "Seek first the kingdom of God and His righteousness and all these things will be added unto you."

THOUGHT FOR THE WEEK:

It's good for us to ask: What is God's purpose for my life? What will I be like if I reach that goal? Or — what will I be like when I reach the eventide of life? May this decade that is before us — this year into which we have entered — help us to reach towards those lofty goals, and let's not let them go until we *have* reached them!

The Adventures of the Jolly Baker

by W.G. Vandehulst

65. "Yes, my dear, the King isn't as mean as he looks. But he's very moody, changeable. And if you want to speak to him, first you have to ask ten courtiers for permission. Poor, simple folk like us don't have a chance;.they always chase us away. No, I'm sorry, but I'm no help to you."

Mrs. Bumble told her about her neat, spotlessly clean living room next to the bakeshop and about the brass horn that hung in the window and about all her jackets and skirts and caps and her husband's tasseled sleeping cap.

She chatted on and on, and for a time she forgot her troubles.

66. She told the old woman about the beautiful room she lived in at the palace but that she had to stay all by herself. She also told her about the crooked coat-of-arms above the fireplace which kept her awake last night.

"But my dear," cried the old woman in alarm, "you didn't straighten it, did you?"

"Yes, I did. And I had forgotten all about it till now. It's still hanging straight."

"Oh, you poor soul!" cried the old woman, leaping up and seizing Mrs. Bumble by the arm. "Hurry, hurry! You must hang it crooked again. Oh, I hope they haven't seen it, because then you're lost. Hurry, hurry, come with me! I know a short cut: through the back door beside the kitchen."

67. With the old woman in the lead, they hurried along behind the stables, past the fountain, toward a back door next to the kitchen.

"Hurry, hurry!" whispered the old woman. "In this door and then up a short flight of stairs. When we're in the main hall, you point out which room is yours. Oh, I hope no one sees us. Good thing the King is out hunting. Hurry, hurry!"

But when the old woman ducked into the doorway, she was alone. Where was Mrs. Bumble? As she had passed the kitchen, through the window she had suddenly spotted a baker's hat—one with a triple crown. It swayed back and forth.

68. Shocked, she had suddenly stopped. Under that hat . . . ? Yes, it was him! Those were his eyes. That was his nose. It was the cunning face of the evil doctor!

He spotted her at the window. In his fury—or was it in fear?—he scooped up a handful of dough and hurled it at the window where she stood.

"Ooh! Ooh, that filthy . . . I'll . . . I'll . . ." stammered Mrs. Bumble. "I'll . . . I'll . . ."

Then the old woman came scurrying back, seized her, and pulled her along. "Come on, hurry! What if they see that coat-of-arms? They'll toss you into the dungeon under the palace. Hurry, hurry!"

69. They came to the large, splendid hallway.

"The seventh door," whispered Mrs. Bumble.

Good, there was no one to be seen. Together they quietly stole into the room and looked above the fireplace? Were their eyes playing tricks on them? The coat-of-arms was hanging crooked.

They were too late! Suddenly two lackeys sprang out from behind the open door, where they had been hiding. "In the name of the Chief Chamberlain of his majesty the King we place you under arrest. You have offended the royal coat-of-arms!"

They seized poor Mrs. Bumble. And then they also saw the palace maid.

70. "Aha!" laughed one of the lackeys. "Are you in on it too? That's a bonus. So you're part of this plot against his majesty's coat-of-arms, are you? You're going into the dungeon too, you old witch. And you won't get away from me like your precious cat. No, you old blabbermouth, the King won't find you there. Forward march!"

"You take that starched broom-stick," he said to his companion, "and I'll take this old witch. We'll toss them into the darkest cell in the dungeon."

So the two poor women ended up in the darkest cell under the palace. Mrs. Bumble was pushed into a dank, dusty cell full of cobwebs. Luckily the old woman was put in the same cell. At least she had company.

71. It was the next morning. The King in all his splendor sat on the throne amidst his nobles, courtiers and servants. He was grimly silent, playing sullenly with his pointed beard.

"Would the King like to see the potions the new doctor has prepared?" asked one of the chamberlains.

The King nodded.

The curtains across the huge archway leading into the hall were pushed aside and side by side seven lackeys slowly strode to the throne and knelt on one knee. Each held up a silver tray holding one small bottle with a label on it.

72. The King looked at the seven similar reddish potions and his face became even grimmer. He thought, "You mean that awful looking concoction is supposed to cure me? I don't believe it!"

Sullenly he ordered, "Bring in the seven test subjects."

Again the long curtains parted and seven people—three men and four women—shyly, frightenedly, shuffled into the throne room. They were seven bad-tempered people brought in from every corner of the city. The seven poor wretches stared at their grim King in great dread, wondering what was to happen to them. Was he angry at them for their bad tempers? Was he going to punish them? Why had they been brought here?

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Beyond the covers and the walls — what is curriculum?

by Wilma Binnema-VanderSchaaf

"Education prepares us for life." In school, students are taught about God's creation "out there." Students learn about the problems in society so that when they leave school, they can do something about them.

Learning, however, isn't neutral, hence we need Christian teachers to teach us things from a Christian perspective. Now we're into developing Christian curriculum in order that the Christian schools can satisfy the Department of Education and at the same time teach in a Christian manner.

If the above is the sum total of the purpose of Christian education, then we better look again.

We've stated on numerous occasions that we need to integrate our Christian world and life view into all areas of life and we seem to have applied that to what and how we teach and learn and maybe to "no swearing in the halls," but we still manage to keep the world out of the classroom and vice versa. In fact we claim to be preparing students for life and for the world. If we are to work obediently in reforming the world, which is ultimately Christ's world, then surely schools don't belong exclusively in the realm of preparation for this task. The school, the classroom is the world; a microcosm of the world. The student is a person in God's creation, (and so is the teacher, principal, secretary, administrator, janitor and schoolbus driver.)

Probably, the student is a person struggling with his or her role in society now — not after graduation. Hopefully, he or she is a person struggling with the expression of his or her faith commitment, struggling with discrimination, priorities, communication, and human relationships. To put those struggles aside in order to concentrate on learning about God's creation is to ignore a vibrant living part of God's creation right there in the classroom.

There are, of course, curriculum guidelines which ought to be followed. The role of curriculum coordinators is a challenging, urgent and unique part of the educational process and institution.

I talked to curriculum coordinators, John Vander Hoek and Ary de Moor, from the Edmonton Christian School system. They see their task as follows. They are coordinators, not writers. They work with teachers in and outside of the classroom, sometimes on projects and units. They assist the teacher in structuring units, give advice on proper methodology, and also interact with the students themselves. They work with designated curriculum people in each school.

Both men sounded enthusiastic about their work. Their vision is broad; their goals challenging and their sense of humour uplifting. By shaping curriculum they are shaping the schools.

They work with teachers, especially in the elementary schools, to integrate topics across subject areas and in the case of high school, to relate core subjects to the rest of the curriculum.

Curriculum, by this token, is not confined to the content alone of subject areas. True integration of subject area can be done by themes and speaks of the other learning that takes place in the school. If curriculum is to facilitate the integration of life and learning then curriculum has something to say about room design, seating chart, structure imposed by bells, facilities, etc. If structure stands in the way of the mutual respect of persons then it needs to be reexamined.

It cannot be avoided that this lies within the realm of curriculum. It is clear that authority, decision-making, human relationships as topics within the core curriculum, are not taught only by the written, printed or spoken word.

Mr. Vander Hoek and Mr. de Moor called this the "hidden curriculum." We teach students to trust, listen, obey and respect. We teach them to be "trustable" yet we often show that really we are not able to trust them. Students are taught to respect human beings as image bearers of Christ, be they white or black, young or old. Yet what sort of respect is shown, so often, to the young at the staff room door.

The hidden curriculum speaks louder than encyclopedias. It speaks louder than scripture verses read at devotion time.

We teach and are taught that it is good to show our faith openly and what better lesson than to experience exactly that in the class room setting.

Confession of sin; heartfelt apologies by student and teacher in the milieu of the thrust of the Christian gospel is a powerful message. Show and tell struggles of racial, economic and intellectual discrimination, problems at home, unjust rules or the abuse of them — these are part of the hidden curriculum.

The things we learn about racism, rules and family structures and decision-making only name the things that we really experience.

Consultation analyses frontier missionary outreach

Western Canada

EDINBURGH, Scotland — An international gathering here focussed attention on large groups of people who have not heard the Christian message. The World Consultation on Frontier Missions brought together 270 participants from 170 mission agencies. They met from Oct. 27 to Nov. 1.

The presence of 102 delegates from Third World countries reflected the dynamism of the Christian movement in developing nations. Eighty-eight of those from the Third World were nationals involved in missionary endeavour.

"The great new fact of our time is the appearance all over the world of mission agency structures that are indigenous to their own non-western national backgrounds," observed Dr. Ralph Winter, president of the Center of World Mission in California. "These new organizations represent the cutting edge of the vitality of the non-western Christian movements."

Three of four speakers at plenary sessions were Third World mission leaders.

The consultation was told that the church must concentrate on outreach to specific "people groups" in which presently there were few or no Christians. Research has indicated that there are over 16,000 such groups. The slogan, "A church for every people by 2000," was constantly heard at the consultation and will almost certainly shape missionary strategy during the closing decades of the century.

Participants were official delegates from mission boards and societies. In spite of that national and denominational diversity, they were agreed that closer co-operation was required if the challenge of frontier missions was to be met.

The Edinburgh '80 consultation has been compared to the World Missionary Convention of 1910 which was held in this same city. A crucial difference was evident in the large attendance of non-western delegates at this year's gathering. The fact that no non-western agencies were represented at the meeting 70 years ago dramatically demonstrates both the changed situation and the broader base for expansion to frontier areas, according to Winter.

A sister consultation, the International Student Consultation on World Missions, held during the same time in Edinburgh, involved 180 students from around the world.

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Alberta talks about the Constitution

Alberta CJL Affiliate — News Bulletin

After six months of discussions among CJL members from various centres in Alberta, such as Lacombe, Lethbridge, Neerlandia, Edmonton, and Calgary, a definite plan for a provincial affiliate has emerged.

At the Edmonton annual meeting, a proposal was shared with those present at the meeting but this needed ratification by the National Board. The National Board held a retreat in Toronto during the last weekend in November and dealt with this topic. The plan from the Alberta membership was basically accepted.

Two staff persons could eventually be hired. With a focus on research and grassroots promotion, the Alberta-wide organization will cover a wide range of needs within the province, in the area of public social justice.

The national CJL will provide $15,000 seed money to get the provincial affiliate off the ground. From there on it is up to the members and friends of CJL in the province of Alberta to raise the funds to pay two staff persons.

The more detailed and practical operations will be up to the membership to resolve. A founding meeting will be held in Red Deer on January 10.

by Wilma Binnema-VanderSchaaf

The Edmonton affiliate of the CJL Foundation held its annual meeting on Friday, November 7. A potluck was organized making it a time for fellowship, singing as well as listening and decision-making. The Edmonton affiliate reported on its activities, and proposals and rumours of a provincial CJL organization were firmly established.

In addition to the vigorous singing and considerable attendance, the highlight was Gerald Vandezande's talk. The topic is timely and certainly conjures up images of controversy and power struggle, particularly here in Alberta: "The Canadian Constitution."

Mr. Vandezande began by talking about one recent event — the U.S. presidential election — as only one example of the latest political trend: a swing to the right. A swing, supported by the "Moral Majority" in the U.S. but which does not do much good for those who wish to defend the cause of the oppressed or who work hard to see justice done for all. The ruthless protection of one's own nation and its interests, with its exorbitant demands on the world's resources, guarantees that justice cannot be done to those in need, — this is the spirit of the new "right wing," he said. The relationship with less fortunate countries might be called the new colonialism.

It is really not so different in Canada. Canada's political powers have been rather colonial, Mr. Vandezande said, to cultural groups within the nation. The value of communities is not recognized. Think of the unfulfilled promises to Quebec, the overlooked protection of rights of the native people.

If the constitution is to represent the greatest good for all Canadians, who should define the national good?, Mr. Vandezande asked.

Native groups may be forced to sell out to Canada, but Canada could by the same token sell out to the U.S.

The provincial premiers can't because their self-interest is so basic to their stand, and so obvious. Peter Lougheed can go along with the BNA as is because it protects his political power and Alberta's resources. The BNA was used by Ontario to enrich its power; and now it is Alberta's turn. This is a very persuasive argument for a people who feel they have been wronged.

The protesting premiers are so upset about the federal government's decision to proceed unilaterally with its constitutional reform package, says Mr. Vandezande, that they will even go to the Supreme Court of Canada to challenge Ottawa's plans. But for the wrong reasons. The reasons are provincially self-centred and individually power hungry. Christian values of justice are not a priority.

Mr. Trudeau is correct in saying that Canadians cannot accept the kind of Canada "in which the national good was merely the sum total of provincial demands." However, Mr. Vandezande added, nor do we want a country in which the "national good" is determined by the federal government, ignoring the 10 provincial governments' rights to co-decisive participation.

Instead, Canadians committed to public justice favour a "participatory democracy" that includes all and ignores none.

What about the constitution?

If the battle is about ownership of resources, in other words, a battle in very materialistic terms, it is sure to taint the meaning of justice, unity and freedom. The Charter of Rights and Freedoms leaves enough room for such actions as the War Measures Act. There is no guarantee that such a measure is not repeated. It depends, ultimately, not on law but on the discretion of the Prime Minister and Parliament. The wording of the charter leaves the ultimate decision vaguely in the hand of Parliament. The entrenchment of this charter as it now stands will not change this. The charter itself needs considerable improvement. Mr. Vandezande cited several examples.

It really does not help much to have minority rights and freedoms guaranteed in a constitution until the majority and their government recognize these rights.

A case close to the CJL foundation presently, and one which certainly is brought to our attention through the media lately, is the plight of Canada's native peoples. The native people's rights have been ignored or even violated. Negotiations to settle land claims, in the case of the Dene, have been frustrated repeatedly. Applications for explorations, pipelines, etc., are being reviewed even though the land in question is still under delicate negotiations.

Mr. Vandezande made a final appeal directly to those to whom he spoke: Bible-believing, church-going Christians. "If we can stand idle, and not protest these injustices, then the work of the Christian community has become impotent." The quote from the prophet Micah says, "Do (not talk) justice, show mercy, and walk humbly with your God."

The meeting ended with an informative discussion, which cleared up some misconceptions.

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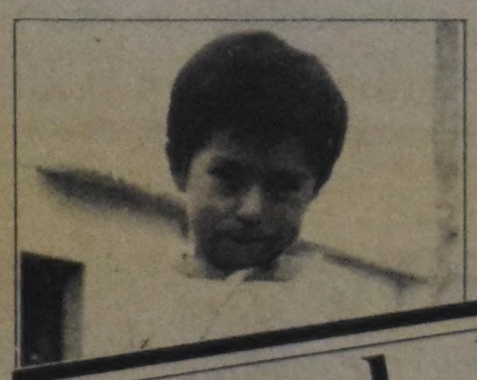

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Full house hears OCMA

St. Thomas Church in St. Catharines, Ont., was the setting of a Christmas choir and organ concert, on Saturday, December 13, with the Ontario Christian Music Assembly from Toronto, under the direction of Leendert Kooy. On the organ was Andre Knevel of St. Catharines.

This was a combination of two competent and enthusiastic people and together with the choir members and the brass quintet, they formed a group of musicians who inspired the audience to such a degree, where they really responded to the organ music, and fully participated with the choir and brass quintet in the singing.

It was an enthusiastic crowd that filled the church to over capacity, but with chairs brought in, everyone was assured of a seat.

Andre Knevel started the program with one of his improvisations of three Christmas carols. All his solo pieces were well-chosen and included among others, "Fugue in C Minor by J.S. Bach and Cantilene and Toccata by W. Ralph Driffil, but the highlight was his interpretation of Handel's Organ Concerto in F Major. The appreciation of the audience was apparent in the complete silence they maintained when the allegro was played so that you could distinctly hear the duet between the cuckoo and the nightingale.

The choir, soloists and quintet were led by Leendert Kooy, a conductor who inspires both the choir he leads and the audience. Highlights were: Mozart's "Gloria In Excelsis," a very fitting piece for a Christmas concert, Cantata #12 (It came upon a midnight clear), from Leendert Kooy with a soprano solo by Mrs. Rie Schouten, which was very moving, and "I praise Thee oh Lord," (from St. Paul), by Felix Mendelsohn in which the baritone soloist John Decloe, created a perfect balance with the choir. After a rousing rendition of the well-known "Glory to God in the Highest" and a standing ovation for the performers, it ended a most enjoyable evening of music, song and praise.

John A. Bos.

GKN "clarifies" homosexuality stand

In response to the request of the Reformed Ecumenical Synod Nimes 1980, the Reformed Churches in The Netherlands decided to issue the following clarification regarding its statement on homosexuality:

a. The different views and open questions within the Reformed Churches in The Netherlands regarding the significance and practical in put for our time on the relevant Bible passages (on homosexuality) as well as the pressure and the suffering which the homosexuals (homophile) neighbour experiences have led to a pastoral design of their decision;

b. The pastoral design of the decision requires speaking with restraint, such as is done by speaking of the homosexual disposition and on one's living with it (believing);

c. The pastoral design is based on the fact that, in the fellowship with the homosexual neighbour within the congregation, also the giving of bodily expression to the mutual feelings for each other as an aspect of living with the homosexual disposition enters into the picture;

d. Also in regard to this aspect of one's way of living with one's homosexual disposition applies what Synod called to do, namely not to condemn but to respect one another's life's secret (levensgeheim) and to recognize one's own responsibility before the Lord.

Sumba church accepts women

Woman are no longer barred from the office of ministry in the Christian Church of Sumba (GKS), a member church of the RES in Indonesia. The decision was taken at the 30th Synod of the GKS, held on August 20 - 29, 1980. This action is seen as an important step forward by the *Berita Oikumen*, the official magazine of the Indonesian Council of Churches. Sumba is an island to the east of Java and close to Bali.

The GKS has been struggling with this problem for several years without coming to a definite decision. The 30th Synod finally concluded that no biblical ground can be found to deny the office to women. The place of women is now fully acknowledged in the church without restriction.

Another important decision taken by the Synod concerns the implementation of Presbyterian church government. There is as yet no permanent executive body of the Synod. Instead, a number of commissions are formed as Synod's executive agents. To coordinate the works of the various commissions, the Synod appointed a Coordinating Board whose members consist of the chairmen of all the commissions.

The Synod appointed Rev. Darius D. Dady as the General Secretary of the Synod, a new office which replaces the office of Actuarius. His main task is to coordinate and supervise the works of the commissions and the Synod as a whole.

The theme of the Synod was "Thy Kingdom Come," with the sub-theme "Seeking New Forms of Ministries and Witness Signifying the Presence of the Kingdom in Efforts Towards a Mature GKS."

Canis, the Robot

by Lloyd W. Rang

Lloyd is a twelve-year-old student at the Dunnville Parental Christian School.

Chapter 1
William, the Fox

One warm, spring day as the town of Windville was still very much inactive, a burly, muscular boy was pedaling furiously down the bumpy Elizabeth Road. With perspiration streaming down his face, he suddenly made an abrupt turn and skidded to a halt in the driveway of a house. On the back porch of the bungalow, he found a boy curled up in a chair behind a copy of "Popular Mechanics." Without a word, he crept up behind the unmoving reader. Closer and closer he crept, until he could hear the sound of the smaller boy's breath. Suddenly the boy whirled around in his chair and stared his aggressor down with his bright, blue eyes. And then laughing he rushed over to greet his friend.

"Boy, William, you sure had me convinced you hadn't seen me," said the larger of the two.

"I've known all along since you came puffing up our driveway. By the way, Eric, what's all the strain for?"

"Oh, that. I'm trying out for the school track team. Say, you don't mind if I sit down, do you?" said Eric gesturing toward the second chair.

"Of course not, and help yourself to the pile of books I brought out." Basking in the noon sun the two sat together reading for several minutes. Suddenly both were interrupted by a scuffle up the majestic branches of an aspen that stood nearby. Jumping to his feet William scurried over to the tree and peered up into its foliage.

There, up on one of the branches, sat a large, white Persian cat. It looked down on William and curled its lips into a smirk. Under its paw was a dead bird.

Eric, too, had run to the scene of the heartless murder and exclaimed, "Drat you, Sinbad. Why pick on our poor, innocent birds? You're a scum of the earth."

The cat, however, seemed to ignore this outburst and continued to wash his paws, pausing only to see if his prize was secure. This infuriated Eric who picked up a stick and hurled it at the pompous feline. With point blank accuracy the stick hit the cat and sent him sailing off his perch.

Eric sat on the grass and laughed until his sides ached. However, when he shot a glance at his companion, he saw a look of thoughtfulness on his face. Eric silently got to his feet. He knew that his friend was in deep thought. William was known throughout the town for his inventions. He was by far the most learned person in class and was an excellent student in all subjects save one, mathematics.

Eric's thoughts were interrupted when William said, "Hurry up! I've got some plans to draw up!" Together the two friends entered the house and clambered up the stairs leading to William's room. On the door was posted a painting of a large, red fox, and printed on the lower right hand corner of it was the word "DeVos." As Eric grasped the doorknob, he remembered that William had once told him that his last name had meant "the fox" in Dutch.

The room was cluttered with models of all sorts which had been patiently assembled by William. The walls were so plastered with posters and blueprints of William's ingenious inventions that wallpaper showed through only in a very few places. The room was so untidy that Mrs. DeVos had made the solemn vow that not one more model or poster was to be added to the collection ever. In the last usable spot in his bedroom, William had erected a combination desk, workshop, and library all rolled into one. It was here where he began feverishly labouring on a blueprint of his latest invention.

Several hours later, after Eric had gone home, William was called to supper by his father. He had barely sat himself at the table when his father looked at him from under his bushy eyebrows and remarked, "Son, you're showing the signs of pure mental exhaustion. What are you up to this time?"

When William did not reply, his father was wise enough to say no more, for, he said to himself, with a genius son, one does not ask too many questions.

The following afternoon William took his blueprint to the shed behind the house. True to his character this "laboratory," too, was an absolute chaos. His old bike hung from the ceiling and its parts were spread all around. Model parts, remote control switches, springs, screws, and an old police siren were all part of the array of mechanical paraphernalia that were strewn about the shop. And true to his clumsiness, William hit his head against his old bike and instantly grew a big, blue bubble on his forehead. Mumbling, he staggered to his feet, being careful not to hit his head again.

Every day after school he returned to his shed, coming out only to eat or to sleep. This worried Eric greatly, so when they walked together to school one day, he brought the matter up.

"Say, William, you've been in that shed an awful long time, what are you doing there anyway?"

"Brother! I thought you knew I was working on a surprise for our old Sinbad."

"Oh, very clever! Is it top-secret, or can I get in on it, too?" questioned the older boy.

"Nope," snapped William and that was all he said 'till he got to school.

Day after day this went on and trips to get scrap metal became frequent. Every evening at eight-thirty, William went in to do his homework. Soon after this, kids at school began saying things like "Watch it, here comes the Fox" or "Watcha makin' now, inventor boy?" and other things.

His mother became frantic and insisted that William see a doctor. Soon the whole neighbourhood was in an uproar simply because he had started a new invention. One woman was so upset that she called the police and insisted they investigate what that brat of DeVos was up to this time. She remembered William's flying airplane models and how they had struck fear into the hearts of the townspeople by swooping from nowhere upon innocent bystanders.

Throughout this ordeal, William kept on working silently, never relenting to Eric's prodding questions, 'till finally the last bolt was screwed on and the last bead of oily sweat was brushed aside. Little did he know what adventures this invention would bring.

Continued next week...

Nabij God te Zijn (To be Near unto God)

"Nabij God te Zijn" is een boek met meditaties van dr. Abraham Kuyper. In 1908 kwam de volksuitgave uit, twee delen in een band. Er waren 110 meditaties ieder van ongeveer vijf bladzijden, in elk geval totaal 542 bladzijden. En het verscheen bij J.H. Kok in Kampen. En nu is het in het engels vertaald, en in Canada uitgegeven door dr. John H. DeVries, die er ook nog een biografische schets van ruim negen bladzijden aan heeft toegevoegd. Het werd ons toegezonden door de G.R. Welch Company, Ltd., 310 Judson Street, Toronto, om het in *Calvinist Contact* te bespreken. De engelse editie telt 679 bladzijden en kost $9.55.

Persoonlijk ben ik erg ingenomen met dit boek vol meditaties van Dr. A. Kuyper, en heb er veel in gelezen. Dat komt in de eerste plaats omdat ik mij nog levendig herinner dat ik als student even bij een andere student inwipte, en die was juist bezig een boek te lezen. Toen ik hem naar de titel vroeg zei hij: dit boek is ‚Nabij God te zijn' van Kuyper, wat kan die man mediteren!, en in de tweede plaats omdat het een van de weinige boeken is die mijn moeder mij heeft nagelaten. Zij kocht de volksuitgave in 1908 en heeft het gelezen en herlezen. Het staat al jarenlang tussen de Kuyperboeken in mijn bibliotheek. En nu staat deze engelse uitgave er ook tussen. Wat moet ik er nog van zeggen? Ik zou kunnen volstaan met de geijkte uitspraak: goed wijn behoeft geen krans.

De G.R. Welch Company doet haar best om Canadese rechten te bemachtigen voor bepaalde religieuze klassieken om ze meer beschikbaar te stellen aan de Canadese lezer. Deze company zegt hiermee dus dat ‚To be near unto God' van dr. A. Kuyper is „a religious classic!" Nu, dat weten de meeste gereformeerde en hervormde nederlanders wel. Kuyper heeft veel geschreven en daardoor een stempel gezet op een groot aantal mensen, het waren de ‚kleine luyden' die zijn artikelen in De Standaard en De Heraut verslonden. Toch kunnen we niet zeggen dat dit boek ‚to be near unto God' met 110 meditaties een voor onze tijd geschikt „dagboek" is, dat dus elke dag aan tafel als gezin wordt gelezen, hoofdstuk na hoofdstuk. Daar is het niet zo geschikt voor. Vooral omdat elke meditatie zo'n vijf bladzijden bevat, en men van een dagboek eigenlijk verwacht dat het op een bladzijde alles zegt wat het voor die ene dag wenst te zeggen. En het schijnt ook zo te zijn dat zelfs die ene bladzijde weer niet te groot moet zijn. Ik herinner me nog dat het lijvige dagboek ‚De Lendenen Omgord' van ds. J.C. Knap later vervangen werd door ‚Geplukte Aren' dat een kleiner en handiger formaat had.

‚Nabij God te zijn' is een waardevol boek, ook al omdat er zoveel onderwerpen meditatief worden behandeld. Onlangs heb ik het nog geciteerd toen ik een paar artikelen schreef over het vasten. De engelse uitgave heeft ook een uitgebreide textual index, waar door het gemakkelijk wordt de vraag te beantwoorden: wat zou Kuyper over deze of die tekst zeggen? U vindt er veel teksten in uit de Psalmen, Jesaja en Johannes. Alle meditaties zijn gegroepeerd rondom die ene, prachtige uitspraak, uit Psalm 73:28 ‚maar mij aangaande, het is mij goed nabij God te zijn.'

Velen uwer hebben wellicht de meditaties van dr. Kuyper nooit in het nederlands gelezen, ik ben er zelfs van overtuigd dat er niet veel exemplaren van dit boek nog onder onze mensen aanwezig zijn. Zou het dan niet een aanbeveling verdienen om deze klassieke bundel in de engelse taal aan te schaffen? U zult er van genieten, en wellicht zullen ook uw kinderen die deze taal machtig zijn er eens een proefje van krijgen wie dr. Kuyper eigenlijk is, en hoe hij Gods Woord bij de mensen bracht, op zo'n manier dat duizenden er door gegrepen werden en geleid. Als hij b.v. zijn meditatie schrijft over: En Jezus zeide: gij zult liefhebben de Here uw God met geheel uw hart, en met geheel uw ziel en met geheel uw verstand (Mt. 22:37) schrijft hij o.m. Als ge teruggaat op het eerste en grote gebod staat Jezus in de volbrenging daarvan zo onvergelijkelijk alleen. Ja, Hij, maar ook Hij alleen onder allen, heeft onze God liefgehad met heel zijn hart, heel zijn ziel, heel zijn verstand en al zijn krachten, altoos, tot het einde toe, en zonder een ogenblik van onderbreking. Dat is Zijn gloriekroon. Daarin is het leven der wereld. Denkt u Hem weg, en heel die wereld, met die duizend en nogmaals duizend millioen mensen staat voor God, zonder dat er een onder allen is, die ooit het groot en hoog en eerste gebod volbracht heeft! Neem en lees!

J. VanHarmelen

Het Consumenten Prijsindexcijfer

door Ben Malkin

Canadian Scene — Het Consumenten Prijsindexcijfer is een essentieel element geworden in het Canadese economische leven. De Regering baseert de driemaandelijkse verhoging in het Ouderdomspensioen op dit cijfer en het Canada Pension Plan wordt jaarlijks aan de hand van dit cijfer herzien. En ook de kinderbijslag wordt op deze wijze gehanteerd.

Ook in het bedrijfsleven wordt meer en meer gebruik gemaakt van dit cijfer en in veel nieuwe contracten wordt voorzien in verhogingen aan de hand van het Consumer Price Index om tegemoet te komen aan de verhogingen in de kosten van het levensonderhoud. Toen de ambtenaren onlangs staakten was een van hun voorwaarden om weer aan het werk te gaan de toezegging van de regering dat zij regelmatig een zg. cost-of-living-toelage zouden krijgen. Zij hebben die voorwaarde later echter laten vallen.

Pensioenverzekeringen in het bedrijfsleven maken veel gebruik van dit cijfer, en ook de Regering zelf maakt er gebruik van bij het vaststellen van pensioenuitkeringen aan gepensioneerde ambtenaren.

Geeft het Consumentenindexcijfer echter een accuraat beeld van de werkelijke kosten van het levensonderhoud? Statistici geven toe dat dit cijfer daarvoor niet helemaal juist is.

In een recente publicatie van *Food Market Commentary*, welk tijdschrift wordt uitgegeven door het federale Departement van Landbouw, wordt deze vraag uitvoerig besproken. Het artikel is geschreven door Denis Desjardins, onderdirecteur van de Prices Division van Statistics Canada en Sushma Barewal, een econoom in de Food Markets Analysis Division van de Marketing and Economics Branch van Agriculture Canada.

In het artikel wordt aangevoerd dat het Consumer Price Index de veranderingen meet van een aantal goederen en diensten die door een typisch Canadees gezin worden gekocht. Als zodanig hoeft het dus niet te gelden voor alle gezinnen. Het bevat bijvoorbeeld wijzigingen in de kosten die verbonden zijn aan het bezit van een huis en de kosten die aan de huur van een woning verbonden zijn. Maar normaal gesproken staat dat dus niet op een gezin.

Ook prijsverhogingen en electriciteit, olie en gas worden er in verrekend, maar meestal wordt slechts een vorm van verwarming gebruikt in een huis. Toch is het als een nationaal cijfer van groot belang en al die cijfers moeten er in vervat worden om het zo alomvattend mogelijk te maken.

Om precies te zijn moet vastgesteld worden dat het CPI eigenlijk geen index cijfer is van de kosten van het levensonderhoud, hoewel het vaak wel zo gezien wordt. Geen enkele organisatie in de wereld is bij machte om een accuraat index cijfer voor de kosten van het levensonderhoud te bepalen.

Zo'n cijfer zou ook rekening moeten houden met belasting bijvoorbeeld en het CPI doet dat niet. Zo'n cijfer zou ook rekening moeten houden met het feit dat de mensen andere dingen gaan kopen en doen als de prijzen erg omhoog gaan, en dat is ten enen male onmogelijk. Als bijvoorbeeld de prijs van

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PERSOVERZICHT

• „De tijd gaat snel, gebruik haar wel" plachtte mijn onderwijzer vroeger te zeggen als ik niet gauw genoeg naar zijn zin opschoot met alle stations van Groningen naar Delfzijl uit mijn hoofd te leren. Nu loopt er geloof ik, niet eens een trein meer, hetgeen een mens wel te denken geeft. Hier zit ik in Canada en ik weet alle stopplaatsen van een trein in Nederland die waarschijnlijk al lang vervangen is door een bus. Waarom was het nou zo uiterst belangrijk dat ik al die stations uit mijn hoofd kon opzeggen? Ik leerde ook op school dat ik mijn vinger moest opsteken als ik „naar achteren" wilde. Maar van die kennis ben ik ook al niet veel wijzer geworden. Dat zijn allemaal gedachten ter gelegenheid van de jaarwisseling. We zijn allemaal weer bevorderd in onze D.I.P.E.-studie. Weer een klas hoger en weer een jaartje verder in onze studie voor het „doctoraat in persoonlijke ervaring." Ik ben klaar voor mijn doctorale dissertatie: „De soep wordt nooit zo heet gegeten als ze opgediend wordt en er moet altijd een korreltje zout bij." En die stelling mag u gerust ook op mijn wekelijks persoverzicht toepassen.

• Houdt uw korreltje zout maar klaar. Kop boven de Toronto Star van vrijdag 12 december: „Stijgende kosten maken vakanties in de zon onmogelijk." In mijn kerk loopt dat nog niet zo'n vaart. Ik heb de kerkeraad al voorgesteld om mijn huisbezoeken in Florida te laten doen, maar de mannenbroeders zijn er nog niet op ingegaan.

• Zijne Majesteit, die je zo af en toe wel met een hele vracht zout moet nemen, klom op zijn spreekgestoelte en gaf als zijn mening te kennen dat we vooral de Russen niet zenuwachtig moesten maken met verwijzingen naar eventuele represailles voor mogelijke interventie in Polen. En omdat hij toch nu eenmaal aan de praat was liet hij ook maar even los dat hij van prijzenkontrole als een middel om inflatie te bestrijden niets wilde weten. De Minister van Financien had een niet erg origineel smoesje voor onze zorgelijke ekonomiese toestand. Hij zei dat het allemaal de schuld van de Yankees was. Alles bij alles met elkaar ging de Canadese dollar zo ver naar beneden dat je 'm haast niet meer zien kon.

• En de auditor-general — dat is iemand die probeert toezicht te houden op rijksuitgaven-deed een treurig boekje open over de manier waarop Ottawa het geld laat rollen. De posterijen — om maar 's een voorbeeld te noemen — spendeerde vier miljoen dollar aan uniformen. Die lui geloven natuurlijk aan het oude spreekwoord „kleren maken de man" en ze willen, dat begrijp ik wel, gedurende hun stakingen netjes voor de dag komen. De auditor-general deelde ook mee dat als 't zo doorgaat de pot van het Pensioenfonds precies in 22 jaar hardstikke leeg zal zijn. Ik hoop maar voor de emeriti predikanten van die tijd dat dan ons kerkelijk pensioenfonds wat meer royale uitkeringen zal doen want dat is op 't ogenblik ook maar „huilen met de lamp vasthouden."

• Op een veiling in Londen werd een Amerikaan voor het zachte prijsje van meer dan zes miljoen dollar de trotse eigenaar van een notitieboek van Leonardi da Vinci. Als die man er even iets bij had gedaan — zeg zo pakweg voor zeven miljoen dollar — had hij ook al mijn ouwe preken kunnen kopen, maar enfin dat wist die goeie man natuurlijk niet.

• Er was in Amsterdam weer eens een demonstratie voor het een of ander en het bracht zo maar eventjes tienduizend mensen op de been. En met het huwelijk van Prinses Irene is het ook gedaan. Haar huwelijk met Prins Carlos van Spanje zal ontbonden worden.

• Beste mensen, ik wens u allen veel heil en zegen in het nieuwe jaar. Alle lezers en lezeressen die mij persoonlijk hun beste wensen hebben toegestuurd dank ik van ganser harte, en samen gaan we dan maar verder in vertrouwen op Gods bestuur.

Carl D. Tuyl

Onder Ons

Nancy

Nancy is „anders" dan de andere patienten. Toen ik haar voor het eerst zag, vroeg ik me af, waarom zou ze hier zijn. Het is moeilijk te beschrijven waarom ze anders is, maar laat me proberen u te vertellen wie Nancy is.

Ze is jonger dan de overige patienten. De eerste indruk die je van haar krijgt is dat ze je respect afvraagt. Ze is een knappe verschijning en heeft smaak om zich goed te kleden. Je zou kunnen zeggen ze is een dame.

Ik praat nooit veel met Nancy maar luister des te meer. Ze heeft me veel te vertellen. De ene keer vertelt ze me dat ze voor een film-studio werkt. Vandaag worden er opnamen van haar gemaakt en daarom heeft ze haar beste japon aangedaan en draagt haar mooiste sieraden. De andere keer verneem ik dat ze een zakenvrouw is en ze vertelt me de verantwoordelijkheid die ze heeft en de positie die ze bekleedt. Soms wijst ze naar een van de patienten. Dat is haar man „Het is zo gezellig om hier samen te zijn."

En zo beetje bij beetje ga ik begrijpen waarom ze hier is. Haar denkvermogen is verstoord, ze kan niet meer normaal denken en vaak spreekt ze wartaal. Wat erg is dat, zo te zien een normaal mens, je ziet niets verkeerds totdat ze begint te praten. Soms zou je wel willen doordringen tot achter die wartaal, wat gaat er in haar om, wat denkt ze en wat is er, wat ze je niet wil of kan vertellen. Is er toch misschien „een draad" die ik vandaag of morgen op kan nemen, zodat ik toch iets meer van haar te weten kom. Wie was ze voordat ze hier kwam, wat was haar leven, wat was haar beroep.

Vanmiddag, heel onverwachts zag ik die draad, een belangrijke draad uit haar vroeger zo belangrijke leven. Ik vond die draad zelf niet, maar ze pakte zelf die draad uit haar verleden op zodat ik kon zien wat het was. Maar voordat ik deze draad ook aan u wil laten zien, moet ik u eerst wat anders vertellen.

Ik heb nooit leren dansen. Tegenwoordig wordt er wat anders over gedacht als in mijn jonge tijd en ook in onze kringen wordt er tegenwoordig hier en daar gedanst. Maar tot aan de dag van gisteren heb ik nooit behoefte gehad om het te leren. Dat was tot gisteren, maar nu denk ik er anders over.

Zie, God heeft Nancy een kruis opgelegd, een zwaar kruis, en menselijk gesproken zal ze haar hele leven dit kruis moeten dragen. Misschien heeft ze, even als Paulus, vaak gebeden of God die „doorn:" uit haar leven weg wil halen en misschien heeft God ook tot haar gezegd: „Mijn genade is u genoeg." En die genade voor Nancy was nu de „Gouden" draad die ze mij en de verpleegsters liet zien.

Nancy was inderdaad in haar vroegere leven een zakenvrouw, ze had zelfs hard gestudeerd en met haar man hadden ze een dans studio en Nancy was lerares. En vanmiddag toen ik haar zag, was ze geen patient meer, ze lag niet meer in bed, en zat niet meer in haar stoel. Ik vond haar in de gang waar ze les gaf aan een van de verpleegsters. Je kon zien ze was een „professional". De manier waarop ze sprak, de manier waarop ze de dans aankondigde, haar houding. Ik kijk naar haar en ik luister weer: „Een twee drie, een twee drie, eerst naar links en dan naar rechts" en dan: „Stop, dat is verkeerd, totaal verkeerd, begin opnieuw."

Ik sta sprakeloos. Is dit echt, is dit waar? Ja, het is echt en het is waar. Later vertelde de verpleegster me dat haar gedachten vermogen totaal gestoord was, maar af en toe komt het verleden weer naar boven. Dan ziet ze zich en dan voelt ze zich weer als de lerares en - wonder boven wonder, wonder of God's genade, haar talent is er weer. Ze vergeet de verpleegsters, ze vergeet de dokters, ze vergeet het ziekenhuis, ze is weer in haar studio: „Een twee drie, naar links, naar rechts, luister naar me, kijk naar me, doe wat ik zeg." Ja, Nancy heeft alles weer onder controle en . . . dwingt me respect af. Ik sta nog steeds stil, sprakeloos te kijken. Ze is klaar met haar leerling ze kijkt om, wie is haar volgende leerling, ze kijkt weer en dan . . . ze kijkt naar mij, ze houdt haar handen uitnodigend uit en ze vraagt me om een dans. Ik ben er nu nog van onder de indruk, echter, voordat ze dicht bij me is, draai ik me om en ik loop weg. Dansen, ik dansen? nooit, vroeger niet en nu niet.

O, wat heb ik er achteraf spijt van gehad, held dat ik was, lafaard die ik was. Ik was verkeerd, totaal verkeerd. Dit had ik nooit mogen doen. Dit was een belediging, een belediging tegen Nancy, een belediging tegen God. God heeft haar alles afgenomen, haar werk, haar man, haar kinderen, haar huis. O ja, het is allemaal nog daar, maar ze heeft er geen deel meer aan. Maar door God's goedheid heeft ze een talent mogen bewaren. Ik heb die draad gezien, een zonnestraal vanuit de Goddelijke Hemel, maar ik was als een wolk tussen die zonnestraal en haar, het was allemaal „Licht" voor haar en ineens werd het weer donker, want ik weigerde aan haar verzoek te voldoen. Ik leren dansen: Nooit! O nee? Volgende week ga ik naar Nancy's „Studio" en ik ga vragen of ze me vergeven wil en dan vraag ik haar of ze me wil leren dansen. Ik hoop dat ik het leren kan al zou ik het alleen maar leren om met Nancy, en allen die me lief zijn, later Zijn Naam te te loven in reidans en Hem psalmen te zingen met tamboerijn en citer (Psalm 149:3).

John Van Ast,
Mississauga, Ont.

Canada's constitutionele dilemma

door Marcus Van Steen

(Canadian Scene) — Er blijkt nogal wat verwarring te bestaan over het debat over de Canadese Constitutie, vooral onder immigranten van de laatste tijd. Men vraagt zich bijvoorbeeld af waarom het nodig is om op dit tijdstip in onze geschiedenis een nieuwe Constitutie te maken. Dat komt allereerst door de plannen die in Quebec bestonden om zich van Canada af te scheiden. Gedurende het referendum in Quebec hebben de tegenstanders van die plannen, geleid door eerste minister Trudeau en de leider van de liberale partij in Quebec de heer Ryan, beloofd dat, als Quebec zou besluiten een Canadese provincie te blijven, een nieuwe Constitutie opgesteld zou worden waarbij rekening gehouden zou worden met sommige bezwaren die in Quebec tegen het federale systeem bestaan. En dat wordt nu dus gedaan.

Anderen vragen zich af wat het Britse Parlement er mee te maken heeft. Dat betekent helemaal niet dat het Britse Parlement er behoefte aan heeft zich met Canadese zaken te bemoeien en ook niet dat Canada zo'n behoefte heeft aan Brits advies. Het komt enkel alleen omdat de mannen die in 1867 de British North America Act opstelden iets over het hoofd gezien hebben.

De BNA Act, die de basis vormt van Canada's Constitutie, werd door het Britse Parlement aangenomen om het mogelijk te maken de Britse kolonieen in Noord Amerika samen te kunnen voegen tot een land, Canada. Het is een soort van zakelijk document waarin werd overeengekomen wat de federale en wat de provinciale taken zouden worden in dat nieuwe land. Het ging aanvankelijk over slechts vier provincies, maar de mogelijkheid werd opengelaten voor andere provincies om zich aan te sluiten. Er stond echter niets in over eventuele latere wijzigingen en hoe die gemaakt zouden moeten worden.

In andere woorden, het document bleef een zaak van het Britse Parlement en rechtsgeldige veranderingen kunnen daardoor dus alleen gemaakt worden door het Britse Parlement.

Tot nu toe heeft dat geen problemen opgeleverd. Als er iets veranderd moest worden werd dat op vrij eenvoudige manier geregeld. Meestal zocht in zo'n geval de federale regering de toestemming van de provinciale regeringen van de provincies die aanvankelijk deel uitmaakten van Canada, voordat het Britse Parlement benaderd werd. Als Canada gevraagd zou hebben de hele Wet aan Canada over te dragen, dan zou dat zonder enige twijfel ook gedaan zijn. Maar dat is nooit gebeurd en dat komt waarschijnlijk omdat in sommige provincies de vrees bestond dat de federale regering zich grotere macht zou kunnen toeeigenen ten koste van provinciale bevoegdheden.

Dat betekende dus dat er eerst een formule gevonden moest worden die zou garanderen dat de federale regering geen wijzigingen zou kunnen aanbrengen waarmee de provinciale rechten en bevoegdheden aangetast werden.

De moeilijkheid is nu dat de federale Regering aan het overwegen is het Britse Parlement te vragen de BNA Wet over te dragen aan Canada en de wet bovendien te wijzigen op een manier waar zeven provincies zich met hand en tand tegen verweren. Dit plan wordt nu bestudeerd door een Parlementaire Commissie. De Liberale Regering staat er op dat er in de nabije toekomst een besluit genomen wordt. Vijf van de provincies hebben echter reeds stappen ondernomen om dit te voorkomen. Zij menen dat deze plannen de rechten schenden waaronder zij zich eertijds bij Canada aangesloten hebben.

Wij hebben zoiets nog nooit eerder meegemaakt in Canada en het is moeilijk te voorspellen hoe het zal aflopen. Het plaatst het Britse Parlement in een moeilijke situatie. Als het het verzoek van de federale regering inwilligt dan krijgt het er van langs van de Canadese provincies, die menen dat dit een interne Canadese zaak is waar de Britten niets mee te maken hebben. Als het weigert krijgt het parlement hetzelfde te horen van de federale regering. De Britse Regering is er niet zo blij mee.

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rundvlees erg stijgt dan gaan de mensen varkensvlees, gevogelte of vis eten, maar daarmee kan bij het bepalen van het CPI geen rekening worden gehouden.

Tot voor kort duurde het ongeveer 10 jaar voordat de cijfers van Statistics Canada volledig aangepast konden worden aan veranderde koopgewoonten van de mensen, maar nu duurt dan ongeveer 7 jaar en men hoopt het terug te kunnen brengen tot 4 jaar. Het zal echter altijd zo blijven dat statistische gegevens achter lopen op wat er in werkelijkheid gebeurt.

Er wordt in het artikel toegegeven dat de verhogingen in de kosten van het levensonderhoud over het algemeen niet zo hoog zijn als het CPI aangeeft, maar men is tevens van mening dat dit, gerekend over een langere periode, weinig verschil uitmaakt. Hoe groot het verschil is tussen het CPI en de werkelijke verhogingen in de kosten van het levensonderhoud kan helaas niemand accuraat berekenen.

Een van de problemen waarmee men op dit gebied te maken heeft is het feit dat het CPI een nationaal cijfer is. Maar er zijn regionale verschillen en ieder gezin is verschillend. De prijzen van tabak en alcohol maken bijvoorbeeld deel uit van het CPI. Maar lang niet iedereen rookt of drinkt. In hun geval zou het CPI dus gewijzigd moeten worden om het effect van het prijsverloop van deze artikelen er uit te verwijderen.

Dat geldt ook voor vermaak. De bioscoop prijzen worden steeds hoger, dat wordt ook in het CPI verwerkt. Als u nooit naar de bioscoop gaat geldt dat dus niet voor u. Als u echter vaak naar de bioscoop gaat dan geldt het effect van verhogingen in de bioscoopprijzen voor u dubbel en dwars. En zo kan men wel door blijven gaan. Het hangt in zo grote mate af van het type gezin waarover we praten.

En nu zijn er wel vervangingen voor rundvlees, maar helaas niet voor het CPI en zowel regering als bedrijfsleven zullen er gebruik van blijven maken.

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CALVINIST CONTACT

99 Niagara St., St. Catharines, ON L2R 4L3, (416) 682-8311

Season's Greetings

BANDSTRA: Mr. en Mrs. O. Bandstra wensen familie en vrienden een gelukkig 1981 toe.
O. Bandstra, R.R.#2, Newcastle, ON L0A 1H0.

BATENBURG: Mr. and Mrs. A. Batenburg wish all friends and family a very happy New Year.
R.R.#2, Beamsville, ON L0R 1B0.

BOSMA: Aan al de familie en vrienden een gelukkig Nieuwjaar toegewenst.
Mrs. Bosma, 18 Mohawk Rd. E., Apt. #602, Hamilton, ON.

BREMER: We'd like to wish all our relatives and friends a happy and prosperous New Year.
Mr. and Mrs. Auke Bremer, 241 Federal St., Stoney Creek, ON.

BUYNINK: Wij wensen familie, vrienden en kennissen een gelukkig Nieuwjaar.
Ralph en Grace Buynink, 75 Livingstone Ave., Grimsby, ON.

DE GROOT: We wish all our relatives, friends and neighbours a prosperous and joyful New Year.
Cora and Harry De Groot, Jan and Susan De Groot, Smithville, ON.

DE JONG: Wij wensen families en vrienden een gelukkig Nieuwjaar.
Mr. en Mrs. Kornelis De Jong, R.R.#1, Morrisburg, ON K0C 1X0.

DE ROOS: We'd like to wish all our relatives and friends a happy and prosperous New Year.
Mr. and Mrs. Jack deRoos and family, 7 Stencil Court, Beamsville, ON.

ELLENS: We wish all our relatives and friends a happy New Year.
Gordon and Hilda Ellens, 1466 Exmouth St., Sarnia, ON N7S 3X9.

ELLENS: Voor het komende jaar, familie, vrienden en bekenden, Gods onmisbare zegen toegewenst.
Mrs. T.J. Ellens (nee Kalsbeek), 1466 Exmouth St., Sarnia, ON N7S 3X9.

ERINGA: We wish all our relatives and friends a happy New Year.
Fred and Swanny, Martha, Edith, R.R.#5, Woodstock, ON N4S 7V9.

GEUZE: We, Len and Anna Geuze and family, wish all our relatives and friends continuing joys of Christmas throughout a prosperous and happy New Year.
40 Kerman Ave., Grimsby, ON L3M 3Y5.

GLASBERGEN: We wish all our family and friends a blessed Christmas and New Year.
Peter and Hilda Glasbergen, Fenwick, ON.

GREETINGS

GROOT: Norman en Nel Groot wensen kinderen, familie en kennissen Gods zegen en gezondheid in '81.
35 Tofield Cr., Rexdale, ON.

HORENSMA: We wish all our relatives and friends a joyful New Year. Greetings from Berend, Minie, Jenny and Liz Horensma.
129 Victoria St. N., Woodstock, ON N4S 6V8.

HOYTEMA: Rev. G.J. Hoytema extends his wishes for God's blessing to all the relatives and friends. Special thank you to the many who send him their seasons greetings.
115-200 Westfield Dr., London, ON N6H 2M4.

IEDEMA: Bij deze wens ik familie en vrienden een gelukkig Nieuwjaar.
Mrs. Hilda Iedema, 7900 McLaughlin Rd., Apt. #201, Brampton, ON L6V 3N2.

KIERS: Mrs. R. Kiers wenst familie, vrienden en kennissen een gezegend Nieuwjaar toe.
Sunset Homes, 2 White St., Apt.#106, St. Catharines, ON.

KNEGT: Een gezegend en voorspoedig Nieuwjaar toegewensd aan al mijn vrienden en bekenden.
Mrs. Margaret Knegt, Shalom Manor, Grimsby, ON

LIP: Henry (Sr.) and Tina, wishing all our relatives and friends a happy New Year.
17 Hazelwood Ave., Grimsby, ON L3M 1J9.

'T MANNETJE: To family and friends, best wishes and God's richest blessings for the New Year from,
Jake and Corrie 't Mannetje.

RADSMA: We wish all our family, relatives and friends a blessed New Year.
Mrs. Jacobina W. Radsma, 49 Meadowvale Dr., St. Catharines, ON.

ROFFEL: We wish all our relatives, friends and acquaintances, God's blessing and guidance throughout 1981.
Harry and Betty Roffel and family, 4 Prince St., Glen Williams, ON L7G 2X2.

SNIJDER: Hierbij wensen wij familie, vrienden en kennissen een voorspoeding Nieuwjaar.
Mr. en Mrs. J. Snijder, 7900 T.T., Apt. #316, R.R.#10 S., Brampton, ON L6V 3N2.

STREUTKER: We wish all our family and friends a happy and prosperous 1981.
John, Tolly, Clarence, Richard, Andrew. R.R.#8, Woodstock, ON N4S 7W3.

TALSMA: In plaats van kaarten, Mrs. en Mr. A. Talsma, 4 Nelson St., Apt. #106, Bowmanville, ON, wensen al de familie en vrienden en bekenden een gelukkig Nieuwjaar 1981 toe.

VANDER BORGH: Wij wensen alle kinderen, kleinkinderen, familie en bekenden een gezegend Nieuwjaar.
Solke en Grace VanderBorgh, 175 Caradoc St. S., Strathroy, ON.

VANDERKRUK: To my relatives and friends, I wish you all a blessed holiday and may the Lord be very close to you in the year to come.
Mrs. C. VanderKruk, Robson Rd., R.R.#1, Waterdown, ON L0R 2H0.

GREETINGS

VANDERLOO: We'd like to wish all our relatives and friends a happy and prosperous New Year.
Mrs. J. VanderLoo, Shalom Manor, 112 Bartlett Ave., Grimsby, ON.

VANDER VEEN: We wish all our relatives and friends God's guidance throughout 1981.
Mr. and Mrs. Ralph Vander Veen, R.R.#1, Laurel, ON.

VANDERWAL: We wish all our relatives and friends a most happy New Year.
Stan and Evelyn Vanderwal and family, R.R.#1, Varna, ON N0M 2R0.

WESSELIUS: We wish all our relatives and friends far and near God's guidance throughout 1981.
Bill and Alice Wesselius and sons, Bowmanville, ON.

THANKS

BATENBURG: Mr. and Mrs. A. Batenburg would like to thank all our friends from far and near for the cards and words of love for our Anniversary, it was much appreciated.
Mr. and Mrs. A. Batenburg, R.R.#2, Beamsville, ON L0R 1B0.

BIRTHS

BAKKER: Our faithful, covenant God entrusted to us, Jim and Sadie Bakker, our first child, a son, DAVID JAMES, born on November 10, 1980, weighing 9 lbs. 1½ oz. Donald and Janet Bakker of Picton, ON, are now grandparents for the 14th time. Proud first-time grandparents are John and Jeanette Schilstra of New Jersey, U.S.A.
Bayview Farms, R.R.#2, Picton, ON.

FEDDES: With thankfulness to our heavenly Father, we joyfully announce the birth of another son, MARK ALBERT, born on November 28, 1980. He is a brother for Marcia and Kevin and another grandchild for Mr. and Mrs. Willem Feddes of The Netherlands, and Mr. and Mrs. Albert Schaafsma of Blenheim, ON. Happy parents are Rienk and Rommy Feddes.
R.R.#1, Listowel, ON N4W 3G6.

HAANSTRA: With thankfulness to God, for this new life, we, John and Debbie, welcome into our family, ADRIAN JOHN, born Thursday, December 11, 1980. A welcomed little brother for Marsha, Ronnie and Daryl. He is the fifth grandchild for Mr. and Mrs. William Van Herk, Caistor Centre, and fifteenth grandchild for Mr. and Mrs. Harvey Haanstra, Vinemount.
Address: R.R.#1, Caistor Centre, ON L0R 1E0.

KOOPMAN: We wish to thank the Lord for the gift he has given us with the birth of our fourth son, DAVID NATHAN, born on November 23, 1980. A little brother for Mark, Michael and Daniel. He is the ninth grandchild for Mr. and Mrs. W. Koopman of Beachville, ON, and the sixth grandchild for Mr. and Mrs. H. Schepers of Woodstock, ON.
Andy and Lucille Koopman, Box 96, Embro, ON N0J 1J0.

VANDER KWAAK: Praise be to God for the safe and healthy birth of NICHOLAS HENRY, on November 17, 1980. Nicholas joins a sister, Kristin Ranae, 1½. Proud parents, Lloyd and Vicki VanderKwaak, request your prayers for the necessary strength and wisdom to raise these children in the ways of the Lord. Grandparents are Mr. and Mrs. Leendert VanderKwaak of Terrace, BC, and Mr. and Mrs. Floyd Veenstra of Racine, WI.
Address: 1816½ Holmes Ave., Racine, WI 53403.

MARRIAGES

VEENHOF-VYN: "Unless the Lord builds the house those who build it labour in vain" (Ps. 127:1).
ANNE VEENHOF, daughter of Mr. and Mrs. Wm. Veenhof of St. Catharines and MARTIN VYN, son of Mr. and Mrs. J. Vyn of Ancaster, wish to announce the joyous celebration of their marriage. The ceremony took place on Saturday, December 27, 1980 at 2:30 p.m. in the Maranatha Chr. Ref. Church of St. Catharines. Rev. J. Postuma officiated.
Future address: 7196 Chippawa Rd. East, Mount Hope, ON L0R 1W0.

ANNIVERSARIES

Weston Orangeville
1955 December 24 1980
With joy and thanksgiving we announce the 25th Wedding Anniversary of our parents,

ANDREW and NANCY POTT
(nee Hoving)

Their wedding text: "No good thing does the Lord withhold from those who walk uprightly" (Ps. 84:11b).
May the Lord continue to bless and keep them in his care.
Congratulations and love from their children:
Eric (Theresa De Boer)
Arnold
Home address: R.R.#1, Laurel, ON L0N 1L0.

1931 1981
Leiden Pickering, ON
With great joy and thanksgiving to God, we announce the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

ALBERT and CLASINA
VANDER MEY (nee Warnaar)

on January 7, 1981, D.V.
Luke 19: 5b: "I must stay at your house today."
May the Lord continue to keep mom and dad in his loving care:
Hank & Doris
Jack & Wil
Mickey & Henk
Ab & Anneke
Dick & Joanne
Jim & Nettie
Hans & Candy
Wendy & Don
Peter & Thea
Bill & Anna
John & Nancy
Irene & Ed
28 grandchildren and 2 great-grandchildren.
Open house will be held on January 10, 1981, from 2 - 4 p.m. at our parents' home:
1736 Spruceville Rd., Pickering, ON

OBITUARIES

November 28, 1980
Lord's Day 1
The Lord took unto himself, our beloved father, grandfather and great-grandfather,

ALBERT LUBBERS

at the age of 85 years.
Widower of Albertje Lubbers (nee Sikkenga), deceased 1973.
Dear father of:
Grietje Lubberts — Waterloo, ON
Janny Lubbers — Utrecht, Holland
Aly & Tony Spaling — Drayton, ON
Hendrik & Miny Lubbers — Veenoord, Holland
18 grandchildren and 2 great-grandchildren.
Stortstraat 22 B, Schoonoord (Dr.), Holland.

O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S2
Christian Funeral Director

OBITUARIES

Op 6 december heeft de Here uit onze kring tot Zich genomen ons medelid,

MR. H. GERMS

op den leeftijd van 72 jaar. Dat de Here de kinderen nabij mag zijn in deze dagen van droefheid.
de Golden Age Club,
Chatham, ON

On December 13, 1980, our heavenly Father called home into his eternal glory, our dearly beloved wife, mother and grandmother,

ELIZABETH JOHANNA LAMMERS
(nee Scheffer)

at the age of 80 years. Psalm 27:13 and 14.
Missed and dearly remembered by her husband Gerrit Jan Lammers — Victoria BC.
Children and grandchildren:
Hans & Lien Brinkert; Elly & Jim Vissers, Glenn, Darlene, Patricia — Victoria, BC
John & Corrie Lammers; Joanne & Jim Zwygers, Sylvia, Helen, Caron, Gary — Kitchener, ON
Henk & Jane Lammers; Mark, Sonja, Dayna, Anita — Victoria, BC
Fred & Helen De Jong; Gregory, Jaqueline, Rosie, David — Victoria, BC
Ben & Lisa Lammers; Anton, Michelle — Richmond, BC
Home address: 596 Baxter, Victoria, BC V8Z 2G7.

On December 5, 1980, the Lord took unto himself our dear brother and uncle,

WILLEM VANDEN BERG

in his 63rd year.
Brother of:
John & Kryn Vanden Berg.
"In my Father's house are many mansions" (John 14:1).
R.R.#2, Dundas, ON.

"The Lord is good to me"
On his birthday, December 12, 1980, the Lord called home our dearly beloved father, grandfather and great-grandfather,

CASPER VAN GURP

at the age of 78.
Predeceased by his beloved wife Ida Van Gurp, (nee Koppenaal) and daughter Margaret (Mrs. J. Kaastra).
He will be greatly missed by us all but, through God's grace his strong faith and witness in the Lord will be a guide to us, his children:
Jack Van Gurp — Brownsville
Nell Van Gurp — Chatham
Gerrie & Floor Saarloos — Aylmer
Ida & George Janssen — Brownsville
Harry & Jan Van Gurp — Belmont
Margaret (Predeceased) & Jack Kaastra — Springfield
Marcia Van Gurp — Springfield
Casper & Gretha Van Gurp — Springfield
Neil & Theresa Van Gurp — Aylmer
Jake & Wilma Van Gurp — Brownsville
45 grandchildren and 10 great-grandchildren
3 brothers and 1 sister in Holland.
"He that believeth in me, though he were dead, yet shall he live" (John 11:25b & 26a).
The funeral service was held at the Aylmer Chr. Ref. Church at 2 p.m., December 15, 1980 with Rev. H.J. Boekhoeven officiating.
Home address: Box 71, Springfield, ON, Canada.

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VAN DOP, Leendert, geboren op 18-7-1925 te 's Gravenzande. Naar Canada vertrokken op 13-6-1950.

VAN DIJK, Lieuwe, geboren op 2-3-1947. Naar Canada vertrokken op 1-11-1979, laatstbekende adres: Westlandgracht 187 te Amsterdam.

VAN ELSAKKER, W.C. geboren op 23-12-1915. Naar Canada vertrokken in 1965.

GEISTERFER, Paulus Karel, geboren op 3-5-1929 te Malang. Naar Canada vertrokken op 8-5-1958, laatstbekende adres: Gemeente, Amsterdam.

GEISTERFER, Arend Pieter, geboren op 21-22-1930 te Malang. Naar Canada vertrokken op 24-6-1953, laatstbekende adres: Gemeente Amsterdam.

DE GRAVE, Francois Adolf, geboren op 16-5-1934 te Djambi. Laatstbekende adres: 32 Davis Bay, Thompson, MB

LEMMERS, Philippus Johannes, geboren op 23-12-1915 te 's Gravenhage. Naar Canada vertrokken op 10-7-1953. Laatstbekende adres: Loosduinseweg 1011 te 's Gravenhage.

PIERIK, Johannes, geboren op 22-11-1896 te Wisch. Naar Canada vertrokken op 30-8-1926.

DE REGT, Jan, geboren op 29-5-1915 te Colijnsplaat. Naar Canada vertrokken op 25-10-1954, laatstbekende adres: Zandvoort.

SCHOUTEN, Adrianus, geboren op 4-9-1901 te Dordrecht. Laatstbekende adres: 5 Babcock Rd., Scarborough, ON.

SCHREMER, Maria, geboren op 24-3-1921. Naar Canada vertrokken op 4-9-1968, laatstbekende adres: Draafsingel 57 te Hoorn.

VAN DER STAAIJ, Wilfred, geboren op 24-6-1919 te Winnipeg. Naar Canada vertrokken op 28-7-1948. Laatstbekende adres: Rotterdam.

WOLFF, Cecil Albert, geboren op 1-11-1942 te Paramaribo. Laatstbekende adres: 2260 Eglinton Ave. E., Scarborough, ON, APT. #602.

ZILVERSMIT, Nanny, geboren op 5-4-1892 te Enschede. Laatstbekende adres: 10 George St., Bowmanville, ON.

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The Huron Campus Ministry has place for **two male students** in its house on Princess Street, Waterloo at walking distance from both Universities. Contact: Mr. John Zwijgers, 474 Parkwood Crt., Waterloo, ON N2L 4A8. Tel: 884-3657.

TEACHERS NEEDED

CORNWALL: Christian Education Society of Cornwall and area invite applications for the position of **primary teacher (1-3)** and an experienced **teaching principal** for grades **4-6,** commencing September 1981. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

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Children's book industry is growing up very fast

by William French

(Canadian Scene) — Children in Japan are reading a newly translated Canadian book this month called *June Lilly*, and learning some Canadian history while they do. It's the fictional story of how two young black girls escaped to Southern Ontario from slavery in Mississippi before the Civil War. The book, written by Barbara Smucker, was first published in 1977 as *Underground To Canada*, and has also been translated into German and Danish.

Meanwhile, the Swedish Government has just decided to subsidize the distribution of 50,000 copies each of two children's books by William Kurelek. The books, *A Prairie Boy's Winter* and *A Prairie Boy's Summer*, were chosen by the Society for the Promotion of Literature in Sweden. The project will bring the number of Kurelek's children's books in foreign editions to 400,000, making them probably the best known Canadian books in the world in the past decade.

The international recognition of Canadian children's books, unknown a few years ago, is picking up speed. At the same time, domestic interest is broadening to include television and film adaptations of children's books. And the production of new children's books is continuing the accelerated pace that began two years ago. Children's books must be one of the few growth industries in the country.

According to Irma McDonough, co-ordinator of children's library services for the Ontario Department of Culture and Recreation, not only the quantity but the quality of our children's books is increasing. McDonough is editor of *Canadian Books for Young People, 1980* (University of Toronto Press, $15), the third edition of this reference work. It lists almost 2,000 Canadian children's books as recommended by a committee of librarians.

"Children's book production during the last two years has far surpassed its former pace," writes McDonough in her introduction. "UNESCO statistics record over 250 new editions published annually in Canada . . . Publishers have responded to the expressed needs of the domestic market with titles of significantly higher literary quality, and higher production standards are equally noticeable." *Canadian Books for Young People* lists 115 pages of Canadian children's books in English and 32 pages in French.

Covering much the same ground but in a less extensive way is the free catalogue produced by the Children's Book Centre in Toronto. The catalogue lists 122 outstanding Canadian children's books in English published during the past five years plus a list of "classics" — 24 perennial favourites. Another sign of growth is the fact that there are now 14 bookstores in the country devoted exclusively to children's books, compared to 12 at this time last year. Ten years ago there were none.

As for film projects, one of the major ones under way involves Kevin Major's *Hold Fast*, which won the Canada Council Award for Juvenile Literature last year. It's about a Newfoundland boy who is sent from his outport home to a new life in the city after his parents are killed in a traffic accident. Major is working on the screenplay for Stanley Colbert Productions and filming is scheduled for Newfoundland next year.

Gremlin Productions is finishing an animated short of *Sloan and Philamina, Or How To Make Friends With Your Lunch*, by Patti Stren, scheduled for distribution by Famous Players next month. Scholastic Productions has bought film rights to several of Gordon Korman's books and is exploring a possible television series.

The first four volumes in Owl's new *True Adventures* series of animal books, an off-shoot of the popular *Owl Magazine*, are already attracting international interest. The publisher, Greey de Pencier Books, has heard from German and British publishers. Annick Press reports that publishers in Denmark, Finland, France, Germany, Britain and the United States are interested in two imminent new series.

No advance, no retreat

AMERSFOORT (RES) — The relationship between the Christian Reformed Churches in The Netherlands (CGK) and the Netherlands Reformed Churches (a breakaway group from the Reformed Churches, "art.31") is not progressing. The recent Synod of the CGK rejected, with a tie vote, a proposal to receive mutual delegates at their respective major assemblies. However, the talks between the two churches will be continued.

Books

Sociology

Winds of change in a communist stronghold

New Spring in China by Leslie T. Lyall; Hodder & Stoughton, Toronto, ON 1979; pb., 253 pp.; $3.95. Harry Antonides, Toronto, ON.

How are the Christians faring amidst the upheavals and shifts in China? Not unexpectedly, there are two conflicting versions. One is the official line propagated by the Three-Self Patriotic Movement. It echoes the criticism of the new leaders of China hurled at "the gang of four." Christians are meanwhile exhorted to support the new regime for the greater glory of the motherland.

A leading spokesman of this position is Bishop K.H. Ting, who stated in a recent article that China is a country in which "the possibilities latent in human individuals are given opportunities for development and fulfillment as we work together for socialist modernization." In the same article he also stated that "China is returning to the long-tested correct policy of religious freedom as laid down by Chairman Mao Zedong and Premier Zhou Enlai."

Leslie T. Lyall, who himself spent many years in China, provides a much more authentic report on contemporary China. *New Spring in China* is a balanced book that gives credit where it is due, but it also subjects Chinese communism to a Christian critique. The author reports that there is greater openness and friendliness among the Chinese people, but he harbours no illusions about the real situation. Though the suffocating political control has been relaxed somewhat, the Chinese people do not enjoy freedom of religion or any of the other freedoms that we take for granted.

Lyall reviews the history of the communist rule in China and its impact on the Christian church of that country, stressing that the "new" China needs to hear the Good News as urgently as it ever did. The communist regime systematically set out to destroy Christianity especially during the Cultural Revolution unleashed in 1966. Christians were harassed (along with many others) and many were imprisoned or killed in the name of liberation and revolution. Yet some Christians survived and others, including young people steeped in the atheism of communism, were converted to the Christian faith. There are remarkable stories of God's power breaking through amidst the most difficult circumstances, sometimes in ironic and surprising ways. Lyall points out, for example, that the communists' progress in combatting illiteracy helped to pave the way for the spreading of the gospel via the written word. There is now a great hunger for Bibles and other Christian literature in China.

This is a highly readable and important report on China, imbued with an evangelical desire for the salvation of a people who have suffered unimaginable cruelties. It is predictable that the "official" Chinese spokesman will step up their propaganda on behalf of a Christianity that serves as the neutered apologist of the communist regime in China. Just as predictably, many Western Christians will swallow this. *New Spring in China* is written with compassion for the Chinese. It's a good place to start finding out what is really happening among a fascinating yet largely unknown people.

Sociology

Palestinian-Israeli relations a sensitive affair

The View from East Jerusalem by John A. Lapp; published by Herald Press, Kitchener, ON, 1980; pb., 124 pp.; $5.75. Peter Sluys, Salmon Arm, BC.

Most visitors to Jerusalem enter it from the west and see it from the point of view of western concepts and prejudices. This author decided to come into Jerusalem from the east, and stayed in the Eastern part of Jerusalem for 10 months. As the title of the book suggests, he looks at Jerusalem from an Arab perspective though in a very beautiful, sensitive human way.

He is very compassionate toward the Arabs who are faced with dilemmas living in a Jerusalem which is Israel today. The most important effect it has on them is the weakening of their Arab identity. He is particularly sensitive to the psychological satisfaction they would receive if their state were an Arab state, and feels with them that the Camp David accord is too vague for the Palestinian Arab and does not provide sufficient hope for autonomy.

Very interesting and informative chapters follow these first two concerning forces which influence the unresolvedness, such as the resurgence of Islam, the ancient surviving churches in Arab countries, the struggle and fate of Lebanon and effect of the Iranian revolution. He then goes on to say what he considers to be the five pillars of historic currents which create a new ecology for the Middle East. In a last chapter he expresses his concern for Christian ethical thinking on Jerusalem's present status, and for the people who live there. The book concludes with a checklist of topics to consider in search for peace between Israeli and Palestinian Arabs.

I find this book enlightening for any reader who has even skimpy understanding and knowledge about the Middle East. It is a sympathetic treatment to those who are victims in the Arab world as they face intricate political, power and survival struggles. The writer may conveniently ignore the fact that frustrations to peace are rooted in Arab determination never to allow a Palestinian-Israeli state in the Middle East, a position still not relinquished. He may reason only from sympathy with Arab frustrations. However, he does make the Christian reader aware that Christians must also consider Arab rank and file problems and look for solutions which do justice to both Arab and Jew. It is a valuable addition to other books dealing with this subject.

Theology

Tulip and the Arminian view

The Gospel as Taught by Calvin by R.C. Reed; published by Baker Book House, Grand Rapids, MI, 1979; in Canada: G.R. Welch Co., Toronto, ON; pb, 157 pp.; $3.55. Reviewed by Rev. A.A. Van Geest, Trenton, ON.

The author was a Presbyterian pastor and seminary professor who died in 1925. This booklet of 157 small pages is therefore not a new contribution, but a reprint. Calvinism and Arminianism are contrasted here by one who is obviously committed to historic Reformed theology. As a popular summary, this booklet is very useful. He outlines Arminianism, especially as he sees it in the Wesleyan movement, and explains its inadequacies. Then he presents the Calvinist position, and gives a logical and biblical defense of it. He does so on each of the so-called five points of Calvinism.

The chapter on "Calvinism Tested by Love" answers many objections that are sometimes raised against Calvinism, explaining how God's love is in no way depreciated in Reformed theology. In the last chapter, where he reflects on the fruit of Calvinism, he gives a glowing testimony to the strength of the Reformed faith.

The author gives a systematic and enthusiastic defense of Calvinism. It is not hard to read and provides a very helpful introduction to basic Reformed theology. With the prominence of Arminianism in evangelical Christianity today, this booklet can fill a real need in making the reader aware of how Arminianism deviates from biblical teaching. And all is written at the level of the average church member.

I appreciate this reprint and recommend it warmly to those who would like to refresh their understanding of Reformed theology in contrast with Arminianism, or who would like to acquaint themselves with basic Calvinism.

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EVENTS

Leaves RES

At its synod in Durban, South Africa, in October, the Reformed Church in Africa decided to withdraw from the Reformed Ecumenical Synod. The reasons given for this unexpected action were that the small church (8 congregations, 4,000 members) does not have the personnel and finances to belong to two international reformed organizations. The Reformed Church in Africa chose to remain in the larger and older World Alliance of Reformed Churches. Another reason for withdrawal was that in the synod's view the RES had constantly maintained a low profile and has not given clear guidance to its member churches on social and political issues. The synod also decided to seek union with the Dutch Mission Church which is an active member of the RES.

WINTER WORKSHOP FOR MINISTERS

February 3-6, 1981

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CALENDAR OF EVENTS

Ontario

Jan. 9-Feb. 20 "Focus on the Family" film series by Dr. James Dobson, **Chatham** District Christian Secondary School, 90 Park Ave. E., Chatham, on seven consecutive Friday nights at 8 p.m.

"Christianity and Capitalism" winter evening course in six sessions led by Dr. Bernard Zylstra at the Institute for Christian Studies, Toronto. **Starts Jan. 29**, Thursday evenings, **till March 12**. Call (416) 979-2331 for further information.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Jan.2	Wed.Dec.31	Fri.Dec.19-10a.m.	Thurs.Dec.18-10a.m.
Fri.Jan.9	Wed.Jan.7	Wed.Dec.24-12noon	Wed.Dec.24-12noon
Fri.Jan.16	Wed.Jan.14	Fri.Jan.9-10a.m.	Thurs.Jan.8-10a.m.

THE Family Christian Bookstore Burlington

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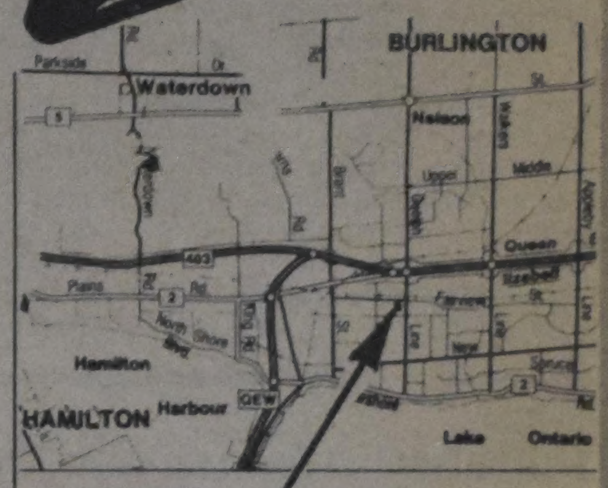

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